Evangelical Christendom

March-April, 1925.

The Albert Hall Demonstration

In an able and not unsympathetic article on the Albert Hall Demonstration, a verbatim report of which follows, the *Westminster Gazette* suggests that "Martin Luther would have had a great surprise if he had looked in at the Albert Hall on Tuesday evening, March 31st." The famous building was crowded from floor to ceiling with an enthusiastic and serious audience, the larger proportion of which represented men, who had rallied from all parts of the British Isles to the call of the World's Evangelical Alliance to discuss the Reformation in the light of proposals for Prayer Book Revision. A careful reading of the speeches will enlighten the uninformed on the nature of these proposals; it is sufficient to state that they present a crisis in the Church of England of the first magnitude, and, as the invitation to the Albert Hall stated, if approved by the House of Bishops, with whom the next decision rests, will split the National Church asunder and create confusion, the issues from which can hardly be foreseen. It was a united meeting equally representative of Churchmen and Free Churchmen, the platform, which was crowded with Clergy and Ministers, being only a reflection of those comprised in the audience for whom platform seats were not available. Since the meeting a well-known Diocesan Bishop has written to us to enquire what Free Churchmen who have left the National Church have to do with a matter domestic to that body, and no better answer could be given than that contained in the excellent report of the proceedings at the Albert Hall contained in the *British Weekly*, which calls attention to the fact, emphasised in the Resolutions unanimously adopted, that "the enjoyment of large endowments, the use of historic buildings, and other great privileges were at the Reformation, and have been since, continued to the Church of England as a *Protestant* Church," and if the present attempts to destroy its Protestant character, the work of Clergy in defiance of law and in violation of their solemn oath, are upheld by the Archbishops and Bishops the situation is one of National concern calling for the denationalisation of the Church and the hostility of all Christians to whom the Reformation Settlement was infinitely more than a temporary or passing phase of ecclesiastical polity. The assurances given by Dr. S. M. Berry and the Rev. Thomas Nightingale in their statements at the Albert Hall have behind them the entire body of Free Churchmen throughout the British Isles, and, we believe, the Empire. The messages printed in the programme and received from countries of Europe which were the cradle of the Reformation provide further evidence of the rising tide of indignation that such a crisis should have been created through the inactivity of the Archbishops and Bishops who have not sought to restrain those who have deliberately broken the law, defied authority, and practised those things, often under episcopal benediction, against which the National Church has hitherto been a bulwark.

The Albert Hall Demonstration did more than locate a crisis—it was a call to action. What is to be the next step? The Resolutions have been forwarded under the signatures of the Chairman of the meeting and the General Secretary, to the Archbishops and Bishops and the members of both Houses of Parliament. The

verbatim report of the speeches will find wide-spread circulation, and we express the hope that every reader of this magazine will realise their responsibility to pass on their copy and help to awaken those who through being uninformed are at present indifferent to the issues involved in the crisis. Let all, however, exhibit the spirit and intent of the Reformers. The agitation is not one directed against the Church of England as such or against those upon whom responsibility rests, and who have yet to take decisions. We hope none will conclude that because the World's Evangelical Alliance has taken a lead in a very painful controversy it thereby wishes to identify itself with party or political propaganda. It is a deeply spiritual fight to which we are called, and no sort of victory can be imagined unless the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. We rejoice that the Albert Hall platform represented the inclusiveness which in all its Evangelical and Protestant witness the Evangelical Alliance has ever represented. It follows no party name and fosters no party spirit. It maintains great central truths and principles and without accepting responsibility for the views of those who may from time to time appear on its platform it seeks to unite in Truth and Love all who form the One Body of Christ. This is a broad front free from the narrowness which is a danger in aggressive Protestant work. The Protestantism which is stilted and formal, divorced from Truth and Love, tied to party cries and worn phrases is a dead letter. We need to catch the wind which blows where the Spirit listeth and to make the rallying centre Christ and His Gospel in the fight against those who wish to destroy the pure Scriptural Faith recovered at the Reformation. And this demands Prayer. We should like to see a great Prayer revival at the present time, not a new organisation, but an ever enlarging circle pledged to pray daily that God will in His own time and way vindicate His Word and Truth. In the meantime too we must get to work. The Nation must be aroused to the danger of a well organised and aggressive attack upon the Reformation. All who value New Testament Christianity must be brought to realise the issues which are at stake. In a very real sense "we are contending for our all." H. M. G.

Common Prayer.

Faith is the substance of things hoped for;
The evidence of things not seen.

"Our prayer is unto Thee, O Lord, in an acceptable time."

LET US GIVE THANKS—

For the success of the United Demonstration at the Royal Albert Hall on March 31st.

For the many who were intercessors, and for many evidences that the Holy Spirit was in the great assembly.

For the new and splendid site at the Wembley Exhibition of 1925 for our Campaign Bungalow, and for the glorious opportunity presented of giving the Gospel by word and Book to the crowds who will visit the Exhibition.

LET US PRAY—

That guidance may be given to the Council and all concerned in following up the "Reformation and Prayer Book Revision" Campaign.

For further united meetings planned to awaken people everywhere to the menace of Anglo-Catholicism and other counterfeits of the Truth.

For the new United Evangelistic Campaign at the British Empire Exhibition, Wembley. Let us pray that suitable workers may be forthcoming, full of zeal for soul-saving witness; also that the necessary funds for the Campaign may continuously be supplied.

For the 79th Annual Meeting of the Alliance on May 4th—that it may prove not only a season of thanksgiving but of consecration.

For the forthcoming deputation to Spain; that the Rev. J. Chalmers Lyon and the General Secretary, who are expected to form the deputation, may be preserved in going out and returning, and that all needed grace may be given for their witness in Spain and Portugal.

For all Agents of the Alliance at home and abroad, and that much-needed funds for their support and the work generally may be supplied.

Notes.

79th Annual Meeting.—We hope there will be a large attendance at the 79th Annual Meeting of the Alliance, which will take place in the Throne Room of the Holborn Restaurant (entrance in Newton Street, opposite the British Museum Tube Station), on Monday, May 4th, at 3 p.m. The work of the past year has been of a crowded and successful nature, and the Annual Report will evidence new and far-flung influence which the Alliance under God has been able to exert. Although there are still some who had not renewed their subscriptions or donations on March 31st, the Treasurer will be in a position to report that the financial year which closed on that date was ended without a deficit, albeit with a small balance only on the general funds. God has done great things for us calling for thanksgiving for the past and an earnest looking forward to the future, and a large attendance on May 4th will be an encouragement to the Council and Staff of the Alliance as much to its members and friends who arrange to be present. No tickets are required, but we hope to issue announcements and invitations through the post after Easter as a reminder of the event.

We also give notice (as required by Article 29 of our Articles of Incorporation) that the statutory Ordinary General Meeting of Members of the Alliance only (for the transaction of formal business) will take place at the registered offices of the Alliance, No. 19, Russell Square, W.C. 1, on Monday, May 4th, at 12 noon, to receive the accounts and balance sheet of the auditors, and the report of the Executive Council for the year ending March 31st last; to re-elect the Honorary Officers and the General and Executive Councils of the British Organisation; to appoint the Auditors for the ensuing year and fix their remuneration; also to transact any other ordinary business of the Association.

Wembley, 1925.—We are able to announce that the new United Evangelistic Campaign at the British Empire Exhibition, Wembley, will be formally opened on Saturday, May 9th, the official date for the opening of the Exhibition. The work of removing our Campaign Bungalow to its new island site, close to the Government Building and in the Horticultural Section is proceeding apace, and we know that our friends everywhere will be gratified when they see the new and attractive setting of the enterprise. We shall be able to say much more concerning the arrangements at the Annual Public Meeting on May 4th (announced above); in the meantime we earnestly hope that those who gave special donations last year to this Campaign will renew them, and at once, that the Council may enter upon the responsibility and opportunity confident that all financial needs will be met. It is estimated that the cost of site, which is three times the area of that occupied last year, and will include an attractive garden setting, the removal of the Bungalow and its further equipment, and the expenses of maintaining the work daily for six months during which the Exhibition will remain open will require £2,000, towards which there is balance available from last year's Campaign of £11. A generous friend, who realises the supreme need of such a witness and work as the Wembley Campaign constitutes, has offered £250 on the condition that five gifts of £50 each are forthcoming. At the time of writing we are encouraged by responses to this challenge. One friend, who occupies a prominent place in London business circles, has promised to contribute one of the necessary gifts of £50 on the understanding that, if possible, the evangelistic note shall be still more prominent than last year. This undertaking his been readily given, and we take this opportunity to assure all our readers and friends everywhere that, in keeping with the bold text to appear on the platform end of the Bungalow, "The Gospel of Christ is the power of God unto Salvation to every one that believeth," the work at Wembley this year will have one, and only one, great objective, the Salvation of Souls. The Council have accepted an offer of service, as one of the superintendents and evangelists at the Bungalow, from Colonel Moore, who was on active service with

the Indian armies and elsewhere during the War, and lately has given valued service all over the country to the Irish Church Missions and the Christian Police Association. We commend the whole Campaign to the daily Prayers of readers everywhere, and again express the hope that all financial needs may be met so that a substantial witness may be given to the Wembley visitors of 1925 that Christianity is a united force, and that the Bible and the Gospel it reveals are the secret of the greatness of our Empire. Donations intended for the Wembley Campaign should be so designated, and cheques, etc., should be payable to the "World's Evangelical Alliance," crossed as usual "Barclay's Bank, Ltd.—Bloomsbury Branch."

Continental Protestantism of To-day.—On another page (*see* Reunion Notes) we comment on an arresting article by Dr. Adolf Keller of the Federal Council of the Churches of Christ in America, which appears in the *Contemporary Review* for March. The article constitutes a challenge to post-War Protestantism, but there are premises and conclusions in Dr. Keller's article with which we do not agree, although in the main it is a statement searching and practical. The importance of the article will be more evident if we quote its opening sentence: "A well-known proverb says France has won the War from the military standpoint; England, from the political; America, from the economic; the Slav, from the racial; the Jew, from the cultural—the Roman Catholic Church has won the War from the religious point of view." And Dr. Keller proceeds: "The truth is that Continental Protestantism is passing through one of the most serious crises since the time of the Counter-Reformation." The World's Evangelical Alliance has from the first maintained close associations with the Evangelicals in European countries, and its work, past and present, in the interests of religious liberty and the furtherance of the Gospel of Christ is too well known to need restatement here. Its knowledge of Continental religious conditions and needs is unique, and, often unnoticed, it is constantly exerting its influence, and using means at its disposal to establish and further Evangelical work. The picture drawn by Dr. Keller of present conditions is not a rosy one, but is there not a cause, to be laid at the door of post-War ideals and organisation in Protestant circles? Is it possible that European Evangelicals and the work they represent are suffering from an over-emphasis on pan-Protestantism, which seeks manifestation in ideals of Christian Reunion unscriptural and unsatisfactory in their impact upon the dead weight of Roman Catholic political predominance, which must ever be associated with the Roman Catholic Church, whether in countries of Europe or elsewhere? Is the cause of Evangelicalism in Europe weakened or strengthened by such events as the Malines Conversations, in which Archbishops and Bishops of the Protestant Church of England are willing participants; by the Murren Conferences on Reunion, at which, it is reported, a Jesuit priest was permitted to criticise and traverse the Reformation, permission to reply to his statements being denied to those who would have sternly refuted them? And it is well known that the World Alliance for the promotion of International Friendship through the Churches is only non-inclusive of the Roman Church because its overtures to the representatives of that system have been rejected. Again, Dr. Keller tells us in the course of his article that "For Westerns, especially American Protestanism, which has been approached, there can be no question of any attempt to proselytise this (the Russian Orthodox) Church." Why? Is there any Church or any country in the world that needs the pure and simple Gospel of Christ as much as the Russian Church? Look at the condition of Russia. Is it against Christianity as revealed in the New Testament that the anti-religious Soviet Government is waging war, or the exposition of Christianity as maintained for centuries through the persecuting and now defunct power of the Russian Orthodox Church under Tsardom? The World's Evangelical Alliance knows a great deal about the religious history of Russia for more than seventy years past, and we affirm that any such conclusion as that drawn from Dr. Keller's reference to American Protestantism in relation thereto is fatal to the re-establishment of the Gospel among the teeming and deeply-religious millions of Russia. We understand the Bishop of Gibraltar has intimated to the Continental chaplains of his diocese that there should be no attempt to "proselytise" in the countries where they are called to minister. What

does this imply? Has the Church of England no living message to Roman Catholics in Italy? Has it nothing but a dim approximation to the persecuting religion of Spain to offer to those who would fain read the Bible for themselves and worship God rather than wood and stone? Dr. Keller speaks of the forthcoming pan-Protestant Conference at Stockholm (August, 1925) "to which the Copec Conference was such a promising prelude." But what is Copec? We have endeavoured to be fair to this movement, but here again, its over-eagerness to emphasise without right knowledge and the authority of the New Testament the social implications of the Gospel of Christ, have led it to approaches to the Roman Church which found a striking rebuff at Birmingham, and, we suggest, leaves those who know what the Roman Church stands for, in England as in Europe and elsewhere, irritated and critical even to doubting the sincerity of some of those on the Copec platform. We welcome such an article as Dr. Keller's, for if it reveals the progress Roman Catholicism is making on the Continent of Europe, aided by misguided Evangelical and Protestant "leaders," it also strengthens our faith in what the Evangelical Alliance and many other institutions and movements have always realised and practised, that Christian Reunion, except after the pattern of Christ and His Gospel, is a phantom which in its pursuit may create great conferences and movements with high-sounding titles, but will lead to confusion and to the weakening of those true bonds of fellowship and service which concern individuals rather than Churches, and regeneration rather than reformation.

A "League of Prayer"—a Warning.—It may seem strange that the World's Evangelical Alliance, one object of which is to further united prayer, should issue a warning against a movement directed to this holy exercise. We live, however, in strange times, when the precept, "try the spirits whether they be of God" is as important as the injunction, "lay hands suddenly on no man." The daily papers announce the formation of a "League of Prayer," the promoters of which have determined to remain obscure. The *Morning Post* of April 3rd tells us through a statement received from the promoters of the "League of Prayer" that the conception of the movement is due to a few earnest laymen and women "with one ideal, namely, to enrol all loyal people apart from politics, denominations, or caste and class, who are wishful to avail themselves of a single undertaking to pray daily and in private for the enthronement of Christ in the national heart." In a later part of the statement, however, we are informed that the first thousand members include Protestants, Roman Catholics, Nonconformists, "and so-called agnostics," who are impatient of dogma, but feel the same longing to relieve the present distress. As far as we can judge through the information before us, there appears to be no limit whatever to the inclusiveness of this Prayer League, the secrecy of which has called forth suspicion. We shall await further information with interest.

Missionary Reunions.—On Thursday, March 19th, a largely attended and very interesting Missionary Reunion was held at the Alliance House, 19, Russell Square, W.C.1, when the Central Asian Mission was represented and we had the privilege to hear as Speaker, Lt.-Col. W. G. Gray, late Consul-General of Khorassan (Persia). Colonel G. Wingate, C.I.E., presided, among those present being Colonel Risch (Officers' Christian Union), Mr. Russell Longmore (Laymen's Missionary Movement), Mr. G. Macalister Fraser, Colonel Pelham Burn and many others. If those unable to be present knew of the vast districts of Central Asia at present without a single missionary of any kind they would wish to get into touch with the splendid work of the Central Asian Mission. (Address, 5a, Lincoln's Inn Fields, W.C. 2.)

"That they all may be one."

"He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win—
We drew a circle and took him in."

"The greatest union is separation from the brother or sister in whom you acknowledge the Holy Spirit to be dwelling."

THE WORLD'S EVANGELICAL ALLIANCE ROYAL ALBERT HALL DEMONSTRATION, TUESDAY, MARCH 31ST, 1925

"THE REFORMATION"

View of part of the Platform—reading from left to right—

Chairman—The Rt. Hon. Sir WM. JOYNSON-HICKS, Bt., M.P.

Sir R. Clarke. Dr. Gillie. Archdeacon Thorpe. Rev. J. C. Lyon. Sir G. King. Dr. Berry. Bishop Knox. Sir Robt. Kennedy. Mr. H. M. Gooch. Rev. the Hon. W. Talbot Rice. Sir T. Inskip. Rev. T. [illegible]. Rev. H. W. [illegible].

THE REFORMATION

A CRISIS AND CALL TO ACTION

Great United Demonstration at Albert Hall

Verbatim Report of the Speeches.

The chair was taken by the Right Hon. Sir William Joynson-Hicks, Bart., M.P., and the speakers were the Right Rev. Bishop Knox, D.D. (formerly Bishop of Manchester), the Ven. Archdeacon J. H. Thorpe, B.D. (Archdeacon of Macclesfield), the Rev. H. W. Hinde, M.A. (Vicar of Islington), the Rev. Sidney M. Berry, D.D. (General Secretary, Congregational Union of England and Wales), and the Rev. Thomas Nightingale (Secretary, National Council of the Evangelical Free Churches). Among others on the platform were Sir George King, Sir Thomas Inskip, K.C., M.P., Sir Robert Kennedy, K.C.M.G., the Rev. the Hon. W. Talbot Rice, M.A. (Hon. Secretary, World's Evangelical Alliance), Rev. R. C. Gillie, M.A., D.C.L., Sir Edward Clarke, K.C., Rev. A. E. Hughes, M.A., Rev. E. A. Carter, Rev. J. J. Summerhayes, M.A., Rev. Joseph Rorke, General E. R. Kenyon, C.B., Rev. H. Montague Dale, M.A., Rev. Hoffman de Viane, Admiral Walker, D.S.O., the Rev. J. D. Mullins, D.D., the Rev. T. J. Pulvertaft, M.A., the Rev. J. W. Ewing, D.D., the Rev. F. A. Rees, the Rev. Dr. McCaig, Mr. Albert Head, Mr. T. A. Leigh, Rev. W. A. Limbrick, Captain Barron, Mr. John Kensit, the Rev. J. Chalmers Lyon (Hon. Secretary, World's Evangelical Alliance), Mr. J. T. Budd, Mr. W. R. Lane, Colonel Moore, Mr. H. Martyn Gooch, M.B.E. (General Secretary of the British Organisation of the Alliance), and many others.

Following the opening hymn, "Stand up! stand up for Jesus," the Rev. J. Chalmers Lyon read the forty-sixth Psalm, and the Rev. the Hon. W. Talbot Rice offered prayer.

THE RESOLUTIONS:

The following resolutions were moved by the Chairman:

(*a*) That this meeting, convened by the World's Evangelical Alliance, and composed of members of the Church of England and the Evangelical Free Churches, affirms unwavering devotion to the great Protestant principles of the Reformation, which established the heritage of a pure Scriptural Faith. It also affirms the Holy Scriptures to be the supreme Authority in all matters of faith and practice, maintains the right of every man without priestly intervention to direct access to God through the Atoning work of our Lord Jesus Christ, and asserts the right and duty of private judgment under the guidance of the Holy Spirit in all that pertains to faith and conscience.

(*b*) Whereas the enjoyment of large endowments, the use of historical buildings, and other great privileges were at the Reformation, and have been since, continued to the Church of England as a Protestant Church; and whereas a large section of the Clergy of that Church, in defiance of the law and in violation of their oath, have long been engaged in endeavouring to destroy its Protestant character; and whereas it is contemplated by measures now before the Church Assembly to give legal sanction to doctrines and practices inconsistent with that character under colour of Prayer Book Revision, and to confirm the sacerdotal pretensions of the aforesaid Clergy, this United Meeting, regarding such alteration of the character of the National Church as a disaster to the religious life of the Nation and Empire, appeals to the Bishops and to Parliament to maintain the Protestant character of the National Church as settled

at the Reformation and enshrined in the Book of Common Prayer and the Thirty-nine Articles.

(c) That copies of these Resolutions be forwarded to the Prime Minister, to the Archbishops and Bishops of the Church of England, and the Members of both Houses of His Majesty's Parliament.

The Chairman: The Rt. Hon. Sir W. JOYNSON-HICKS, Bart., M.P.

My Lord, ladies and gentlemen, I rise to move from the Chair the resolutions which are on the programme. I ought perhaps to tell you how this meeting arose.

The Rt. Hon. Sir Wm. Joynson-Hicks, Bart, M.P.

Last year there was a meeting in the Queen's Hall which was occasioned by the very widespread alarm among the people of this country in regard to the attacks, open and secret, which were being made upon the Reformation settlement. The result of those attacks and of that alarm was the meeting which packed the Queen's Hall last year. After that, so great was the enthusiasm of the meeting, that the demand was made for an even larger meeting. This hall was taken, and the great gathering which we see before us is the outcome. (Applause.)

THE MALINES CONVERSATIONS

My Lord, I remember at last year's meeting I spoke, amongst other subjects, of the conversations which had then been commenced between certain gentlemen who claimed to represent the Church of England and certain others who claimed to represent the Church of Rome at Malines. Some desire for reunion with Rome is still in existence to-day. Those conversations have not altogether ceased. They are still going on. Men who do not represent the Church of England—(hear, hear)—men who have no right to speak for the Church of England—(applause)—men who, above all, have no right to speak for England itself, are once more seeking this reunion with Rome, and Rome smiles and sits still. She knows, as we know here, that reunion with Rome can only be effected by submission to Rome. One of her leading writers said not long ago, "The door to Rome is wide open, but the heretics must enter one by one." That is true. I am not speaking to-night against the Church of Rome. This meeting is not called to protest against the Church of Rome. Still less do I speak against individual Roman Catholics. I do not believe the doctrines of the Church of Rome, I do not approve the system of the Church of Rome, nor does the Church of Rome approve of my doctrines or of the system of the Protestant Churches of Great Britain. We are equal in that respect. We disapprove of one another. But the object of this meeting is to commemorate and impress upon the people of this country the great Reformation of the sixteenth century, the very foundation of which was separation from the Church of Rome and

repudiation of the doctrines which had come to overlay the Christian faith. And it is because that Reformation settlement is once more being attacked by people in our midst that we are here to-night in our thousands to commemorate and stand up for that Reformation. (Applause.)

TWO WAYS TO REUNION

The Protestant Churches of Great Britain —I am glad that this meeting to-night is a united meeting, not merely a meeting of members of the Church of England, to which I belong, but of the members also of all the great Evangelical Nonconformist Churches in our midst—have one great factor common to them all. Their doctrines are broad-based on the rock of Holy Scripture. (Applause.) The Holy Scripture to them is the supreme and final authority. They are based upon the one Sacrifice once made by Our Lord upon the Cross for the atonement of the sins of the whole world. No priestly interference do we need, no purgatory do we ask for, to no compulsory confessional will we submit. (Applause.) My Lord, there are only two ways of reunion with Rome. One is to abandon the Reformation on our part, the other is a submission to the Reformation on the part of Rome. "No two can walk together unless they be agreed." I think we might almost dismiss this aspect of the question in the well-known sentence from one of our old Archbishops (Benson): "Any corporate union with Rome so long as she retains her distinctive and erroneous doctrines and advances her present unprimitive and unscriptural claim is absolutely visionary and impossible." (Applause.) I would that those words of an Archbishop of the Church of England could be burned into the mind and heart of every Anglo-Catholic in the land.

But we want to do more than protest. We want to stand for the principles and the doctrines of the Reformation. It was no crazy innovation of a few men in the middle of the sixteenth century. The picture of a peaceful and happy Christendom carrying on beneficent work through the instrumentality of one Church, with godly living of the people and godly living of the clergy, is not true to history. There was a universal demand years—nay, a century—before the actual Reformation came, for reform of the Church. The thunders of Luther, the preachings of Wycliffe, the martyrdom of Latimer and Ridley had nothing to do with the actions—as we are often told—of Henry VIII. The world cried aloud for reform long before Henry VIII., and if he had never lived the Reformation would have taken place just the same. It had a definite point of view. It stood for scholarship, it stood for learning. The Reformers were denounced—and are denounced sometimes to-day—but they have never yet been answered. We stand for self-government of our own Church, with no outside interference. We stand for the direct responsibility of man to God without interference from priest or prelate. We stand for the Word of God above the decrees of Pope or Council. (Applause.) We stand above all else for truth—truth in history, truth in doctrine, truth in our lives; we desire that truth, we believe in the truth of our doctrines, of our principles.

ARE WE GOING BACK ON THE REFORMATION?

Many of us are prepared to sacrifice much that we hold dear, if need be, to maintain the truths of the Reformation. You will find that all the progressive nations of the world are those which adopted and believed in the truth of the Reformation. Are we going back on that Reformation? It is not likely that indulgences will again be sold in Great Britain. It is not likely that the Bishop of Rome will appoint to benefices in the Church of England. It is not likely that you and I will ever be imprisoned for possessing a Bible. But there are other and more insidious things than those by which the principles of the Reformation are in danger of being undermined. The price of liberty is eternal vigilance. (Applause.) There is a real danger to our Church—to my Church, the Church of England, to-day. The danger is that the spiritual freedom of the laity will be taken away. When I said to you that we stood broad-based on the Bible, when I said that the Bible was the foundation of our truth, of our principles, I might have gone further and have said that built upon the Bible as a superstructure is the Book of Common Prayer. (Applause.) Not only Churchmen but the whole of the Nonconformists of the land claim a heritage in the Book of Common Prayer. It is not merely

mine, it is not merely the property of one Church, it is the property of—and is entitled to be used by—if they wish it—all the Evangelical Churches of the land. I speak for one moment now to the Nonconformist members of the audience. You, my friends, are as much concerned as I am with the attack which is being made to-day upon the Book of Common Prayer. If you once get the pre-Reformation teaching, if you once get mediæval doctrines and practices incorporated in a new edition of the Book of Common Prayer you will have mutilated for-centuries to come a great deal of the work of the sixteenth century. (Applause.) These illegalities in the Church of England are wide-spread, and it is because of these that we have to appeal to you to come over and help us in our Church; it is because of these, which are directed against the Reformation settlement in which you have a part, and which belongs to you, that we can hold this great United Meeting to-night.

Every kind of illegality is now being preached, and, I regret to say, practised in our Church, sometimes with the assent of those who have been set over our Church to see that the ordinances and the practices of the Church as by law established are obeyed. We are told that here a Bishop has allowed this, and there a Bishop has allowed that, and because of that allowance the thing is right and permissible. Ladies and gentlemen, there is no Bishop on earth who can permit that which is wrong. (Applause.) No Bishop can sanctify that which is false to the doctrine of the Church of which he is a Bishop. We cannot and we will not have these things in our Church. I speak, as I said ten minutes ago, not against the members of the Church of Rome who desire certain practices and believe certain doctrines which I do not desire or believe. But there are men and women in our Evangelical Churches to-day who want the Mass, who want the Confessional, who want the feasts of Corpus Christi and the Adoration of the Virgin Mary, who want purgatory and the invocation of the saints. There is no room for them in the Evangelical Church (Applause.) Let them go where they can worship honestly, believing those doctrines. (Loud applause.) With them, when they have gone, I have no complaint; they become honest opponents, they will differ honestly from me and from the Evangelical Churches of the land. They will then be entitled to their views, entitled to believe the truths of the Church of Rome. But they are not entitled to remain in the Evangelical Protestant Church believing those doctrines and practising those ceremonies. I say to them, as I say to you, that whether it be through continued illegal practices or whether it be under cover of legality in the Church Assembly, to seek to introduce that which is contrary to the doctrines of the Reformation, contrary to the Holy Scripture, contrary to the Reformed Prayer Book, means that those who so attempt will have to reckon not merely with the Church of England, but with the Parliament and the people of this country. (Loud cheers.)

The Rev. Dr. SIDNEY M. BERRY

Mr. Chairman and ladies and gentlemen, this great meeting is in itself an acknowledgment of a great debt of gratitude to the Protestant heroes whom we all honour in common. It is also a great body of men and women coming together knit by a great resolve that the truths achieved by the Reformation shall not be allowed to perish out of this dear land of ours. We have crossed ordinary denominational frontiers to-night. We find ourselves within the happy bonds of a wider fellowship. If I may say so, I notice that in certain quarters that has aroused a little consternation. The alarm clock of the *Church Times* has begun to ring. (Laughter.) We, as Free Churchmen, are not unaccustomed to unfavourable comments from that particular quarter. If I were a medical practitioner I should diagnose the complaint of the *Church Times* as over-acidity. (Laughter.) I notice, for example, Mr. Chairman, that the organisers of this meeting have been taken to task, and even scolded, for admitting Mr. Nightingale and myself to the hospitality of this platform. We have been called schismatics—the name has been so often used that it has lost all its power to frighten us. But, in passing, may

I recall the definition that Jeremy Taylor gave of the word "schismatic." "He is rather the schismatic," Jeremy Taylor wrote, "who makes inconvenient and unnecessary impositions than he who disobeys them, because he cannot do otherwise without violating his conscience." I commend that definition as a text for the next article in the *Church Times*. (Laughter.) I more than suspect, Mr. Chairman, that if the authorities from whence that verdict comes had their will and way, not a few—indeed the greater part of those present in this magnificent gathering—would be placed in the particular category to which I myself belong—that is to say, they would all be accounted schismatics.

REPENTENT PROTESTANTS

In spite of all these criticisms, we are here together, a band of impenitent and even enthusiastic Protestants. (Applause.) It is a little queer that they should complain that we come together in this way. You know, what they have always said about Protestantism before is this: Protestantism encourages the tendency to drift apart, and therefore it is untrue. Now they complain because Protestantism brings us together. (Laughter.) They cannot have it both ways. As a matter of fact, the sober truth is that they do not want us to come together, they do not want to face a united Protestant force in this land. But this meeting is the sign and symbol that in any endeavour to traverse the principles of the Reformation, they will not have one section of the Christian public to deal with—they will have a great united band. (Applause.)

The tendency, unfortunately, has become all too common in these days to indulge in cheap slights and sarcasms at the expense of the Reformation, and even at the expense of the word Protestant. I am going to stand up for the word Protestant. (Hear, hear.) When I call myself a Protestant, no shiver of apprehension travels down my spine. I am not conscious of moving under a mean banner. As I read the history of this land of ours, it seems to me that Protestantism has made a supreme contribution to our national greatness. (Applause.) The truths of the Reformation, so far from remaining an accident in our history, have been woven into the very fabric of English social and political as well as religious life. Indeed, the men and women to whom I speak to-night are bound together in the conviction that the blessed Reformation was not an episode in our history, it was an epoch. (Applause.) And there are some of us who think—I think I can say we are all bound together in thinking—that that battle may well have to be fought all over again. There are threats to Reformation truth from all kinds of directions. We are here to pledge ourselves again in allegiance to that truth, to warm our own

Rev. Sidney M. Berry, D.D.
(General Secretary: Congregational Union of England and Wales)

devotion in a great fellowship like this, to bind ourselves together as one army who will see that those principles are carried to triumph.

Now, part of the purpose of this meeting, as indicated by yourself in the great speech you gave us, is to point out one particular danger to Reformation truth as it concerns the Church of England. I do not think I can properly deal with that aspect of the

question—it might be thought an intrusion; but I will content myself with saying this: you have many friends in the Free Churches, and Free Churchmen as a whole would regard it as an irretrievable disaster to religion throughout the world if the Church of England lost its distinctively Protestant character. There are many, I know, who would banish the word to the limbo of a forgotten language, and would try to expunge every trace of Reformation truth from the formularies and ceremonies of the Church of England. They will not succeed, and in a battle of that kind, believe me, the great body of Free Churchmen cannot be and will not be neutrals. (Applause.)

THE SUPREME ALLEGIANCE

It is, however, for the moment to the larger aspects of this meeting that I want to direct your thoughts, leaving it to subsequent speakers who are familiar with the details of the controversy to deal with the more immediate situation. We want to strike a big note at the very outset of this meeting. It seems to me that the great defence of Protestantism will never lie merely with those who want to check the political moves of Catholicism by political methods. The supreme defence of Protestantism will always lie with those who have found their soul and their soul's Lord along the path that all the great Reformers have trodden. I want to strike that note and to make that emphasis. I am far more concerned with the spirit of this gathering than with the detailed programme. We are not here from any little sectarian motives. We are not here to say clever and cutting things about those who disagree with us. We are not here to make verbal scores. We are here for a far bigger purpose than that. There are those who think that a man cannot be a good Christian if he is a Protestant. We are here to affirm that a man cannot be a good Protestant unless he is first of all a good Christian. (Applause.) That is our supreme allegiance, that we own gladly, and it is that allegiance that has led us to this great act of witness and affirmation. I read in a book the other day, in which the writer was dealing with the larger Catholicism—the Catholicism that is not in inverted commas—that "a good Catholic is not a man who wears vestments and hates dissenters, he is a man who wears Christ and hates nobody." (Applause.) Ladies and gentlemen, to that wider and larger conception of Catholicism we give our heartfelt allegiance. Our Protestant fathers always claimed to be Catholics in that great sense, and we their children do so likewise. They always claimed their part and place in the Holy Catholic Church, and so we will say of ourselves to-night that the good Protestant also is he who wears Christ and hates nobody. There is no room in God's big world for little mean controversies, pursued with rancour and with spite. The big conflicts of principle remain, but for their prosecution they demand not only greatness and grasp of mind, but bigness of heart and all charity as well. (Loud applause.)

BARREN NEGATIONS?

There are some of our opponents who say that Protestantism is just a series of barren negations. Barren negations! I look round upon this great audience to-night. If Protestantism is a barren negation it seems to me in another sense a very prolific parent. (Laughter.) We are all children of that parent, gladly acknowledging it. Barren negation, indeed! Do you suppose that the course of human history has ever been turned by a barren negation? I do not envy the Catholic partisan who tries to maintain that the Reformation was a barren negation. In one sense it was a negation, and had to be. But all the great negations of human history have had a tremendous positive behind them. When Israel was forbidden to bow down to images it was not a mere barren negation that they should not bow down to images, for behind that negation there lay the tremendous positive, "Thou shalt worship the one God, and Him only shalt thou serve." And the idols in this world have never been smashed and broken except at the behest of true faith and worship. Do you suppose that when Luther said, "Here stand I; I can none other, so help me, God," he was acting in a spirit of naughty perversity because his ecclesiastical fathers had told him to do something that his conscience would not allow? Why, the very words bespeak the helplessness of a man who is under the mastery of a great conviction. And this meeting will fail of its purpose unless we

come under that same ministry and repeat that same act of allegiance. The Protestant conception of Christian truth was never formed in academies where doctrines are pitted against doctrines and where verbal quibbles result. The Protestant conception of truth grew up in the great school of life, and it arose directly out of a burning human experience. That was the beginning of Protestantism. Protestants only rebelled against the Church of their time because they saw the perfect picture and pattern in the words of sacred Scripture. Protestants only built up their central doctrine of justification by faith because the experience of St. Paul and a thousand others showed the guiding way out of the bondage to sin. Every great protest against something that marked the Reformation had behind it a protest *for* something, and the Protestantism of to-day must be a protest for, and not merely a protest against. (Applause.)

WANTED, AN EDUCATIVE CAMPAIGN OF EVANGELICALISM

Ladies and gentlemen, in a closing word let me say this: I hope that in all this campaign of ours we are going to set Protestantism in the largest possible light. This meeting is going to fail if it ends at one demonstration. (Hear, hear.) This demonstration has got to be the parent of demonstrations all over the country. (Applause.) And it has got to lead to something more than a demonstration. It has got to lead to a persistent educative campaign of evangelicalism. I hope we are going to set it in the largest light. Protestantism is something bigger even than the claim of the human soul to worship God as it thinks right. That is a tremendous claim, but there is something bigger still. Protestantism is the claim of freedom for Almighty God to reach the human soul by some other channel than one. It is a protest for God's illimitable grace against all the narrowing tendencies of ecclesiasticism. I know that out of that great truth of God's illimitable grace all the flowers of freedom that we enjoy have sprung and grown. It is out of that protest for freedom in matters of religion that you have come to freedom in the State and in political and social life. England owes more than she dreams to the great heroes of the Protestant faith. (Applause.) And I am greatly mistaken if England intends to go back upon the Reformation. It is not always the noisy people who represent the most. I am perfectly convinced that the vast body of laity in the Church of England are untouched by Catholic doctrine, and it is for those of us who are here in union together of heart and mind—it is for us to highly resolve that the Reformation shall not be merely a historic memory, but that its truth shall be enshrined in present doctrine and ceremony. It was for these great things that the Reformation was begun. That was the spirit that led to it in the Europe of the sixteenth century. It is by that spirit alone that we, the children of the Reformation, can carry on its glorious work in the twentieth. (Loud cheers.)

THE GENERAL SECRETARY

The Chairman at this point called upon Mr. H. Martyn Gooch, "to whom we owe so much for the success of this meeting and of all good Evangelical work."

Mr. H. Martyn Gooch, M.B.E.: Mr. Chairman, my Lord, ladies and gentlemen, I want to draw attention to the rather remarkable fact in a great meeting that we are actually within the time marked on our programmes. That does not mean that I am going to steal the surplus—(laughter)—but I ask to be allowed to say one or two things in order that I may voice the wider interests which this great gathering represents. In the first place it ought to be known—and I hope the numerous representatives of the Press here, whom we are glad to see with us to-night, will make mention of it—that literally hundreds have been turned down on application for tickets for this meeting. We were unable to arrange an overflow meeting in the Kensington Town Hall because, although we applied some weeks ago as soon as we discovered what the

response to this meeting was likely to be, we found there was a banner being held there to-night which precluded us from obtaining the Hall.

As standing, perhaps, in the position of the cook who knows best the ingredients of the meal that is served, I may say something about this meeting. There are a very large number of people scattered over the British Isles, and people also on the continent of Europe and in America, who are definitely interested in this meeting to-night, and the number of communications I have received at my office from them is considerable. We hoped that it might have been possible to get this meeting broadcasted. I applied, and with their usual courtesy, the British Broadcasting Company sent a most sympathetic reply, but they told me that they required some six weeks' notice, and that as they had already a specially arranged programme for this evening it would be difficult to disarrange it. Nevertheless, we must remember that while we have crowded into this building all possible numbers, there are thousands of people scattered throughout our country and elsewhere who are watching eagerly earnestly, and—do not let us forget, for that is the secret of the battle—are watching prayerfully this meeting to-night, and they are wondering—wondering wistfully, knowing what is going on in this land—what will be the issues of this gathering.

I want to say two things which I have been asked to say in letters which I have received. The letters contained many suggestions, some of them foolish, others practical. The first I will refer to concerns Christian reunion, of which we hear so much to-day. It may seem strange that a body such as the World's Evangelical Alliance, the foundation object of which is Christian unity, should at a great meeting in the Albert Hall call a halt to reunion. But we say definitely to-night that there can be no fellowship or unity with those who, having taken a solemn oath, are breaking it; that is true of the Anglo-Catholics. (Hear, hear.) We are told by some bishops that it is possible for Anglo-Catholics and Evangelicals to stand and work together. I hope I have this meeting behind me when I say in the name of my Council and many others that it is impossible for Evangelicals and Anglo-Catholics to stand and work side by side, equally as it is impossible for any alliance between Evangelicals and Roman Catholicism. (Applause.)

THE COUNTRY VILLAGES

I have been asked also to refer to the bitter cry of the country villages. That cry must be heard in this meeting to-night. I have received correspondence from many from a distance who would fain have been here—many, indeed, are here, for nearly one thousand railway vouchers have been issued—but there are many from country parts, who wished greatly to be here and have not been able. I have received some bitter cries from villages where there is only one church, and that dominated by Anglo-Catholicism unrestrained by archbishops and bishops. There are people in these churches who are turned out, and whose children cannot be brought up in the faith of their fathers and mothers because of the domination of Roman Catholicism under the name of Anglo-Catholicism, which is pseudo-Catholicism. (Applause and "Shame.")

Now, if you will allow me to turn to what seems a more menial side—though it is not so—I have a word to say about the collection. Our chairman and others have intimated that this movement must go on. We rely on you to help us. On April 15 a similar meeting is taking place at Cardiff, and Sir George King is taking the chair. We are going North also. On this platform there are representatives of organisations working with us—you will see the names of some of the organisations on the programme—and we with them—and we are seeking to arouse the country. We want your help. We cannot work without the sinews of war. As stated on the programme, this meeting will cost approximately £750. What are you going to do? Some of you have helped us already. You have helped nobly. But we have not received anything like sufficient to pay the expenses even of this meeting, let alone those of any campaign which we may plan to follow this meeting. I ask you to do national service. Give not only to God, but to your country, and let it be said that the thankoffering from this great gathering was, as Dr. Berry has put it, an indication of the intense spirit which is in the meeting. (Applause.)

The collection was then taken.

The Rt. Rev. BISHOP KNOX, D.D.

Bishop Knox, D.D., who was paid an affectionate tribute on rising, the whole audience rising with him, said:—

Sir, very wisely you did not even read the resolutions which are to be submitted to this meeting. At the same time I am quite sure that the second resolution must be dealt with in some detail or else we shall be told that we have made rash accusations which we cannot support. Therefore I trust that the members of the Free Churches who are present—and whose presence here to-night I feel is a turning point in the tide of this great matter (I am profoundly thankful to them for the support that they are giving us)—will forgive me if I address myself almost exclusively to the affairs of the Church of England. And again, Sir, I will ask you to pardon me if I deal only with the first part of the second resolution, leaving it to the other speakers of our Church to deal with the remainder. The first part of the resolution is as follows:—

"The enjoyment of large endowments, the use of historical buildings, and other great privileges were at the Reformation, and have been since, continued to the Church of England as a Protestant Church; and whereas a large section of the clergy of that Church, in defiance of the law and in violation of their oath, have long been engaged in endeavouring to destroy its Protestant character . . ."

There are three points in that part of the resolution. The first is this, that the use of historic buildings, cathedrals and ancient churches is granted to the clergy of the Church of England on certain definite conditions. The second is that those conditions give to the Church of England an unmistakably Protestant character. The third is that a large portion of the clergy, in defiance of the law and in violation of their oaths, have long been trying to destroy that Protestant character.

Let me deal with the first of these points, that certain conditions are attached to the use of our buildings and revenues. The historian, Mr. C. R. L. Fletcher, says, "The Church of England is a laymen's Church." By that he means that in two most important respects its character was settled by the Acts of Parliament carried in the teeth of the most bitter clerical opposition. Those Acts are the Acts of Supremacy, which separated the Church of England from the domination of the Pope, and the Act of Uniformity, which prescribed the services that were to be used in the buildings and by the clergy who enjoyed the endowments, as a condition of that use and enjoyment. All kinds of mistakes are made as to what

The Rt. Rev. Bishop E. A. Knox, D.D.
(Formerly Bishop of Manchester)

happened at the Reformation. All sorts of false issues have been raised. But two facts are indisputable: That (1) the relation of the Church of England to the Church of Rome; and (2) that the forms of her public worship were not imposed by any Pope, nor by any Œcumenical Council, nor by Convocation, but by Acts of Parliament. The Church of England is a laymen's Church, and the laity have attached conditions to the use of its

buildings and to the enjoyment of its endowments. That is my first point.

My second point is this. These conditions have attached to the Church of England an absolutely Protestant character. Here again dismiss from your minds all the side issues that are raised. You are told about the ambiguity of the Thirty-nine Articles, about the ceremonies, prayers and services which were continued in use from before pre-Reformation times. All these are petty and trivial matters in the light of two great facts: the first the attitude of the Church of England towards Holy Scripture, and the second the attitude of the Church of England towards the Mass.

THE CHURCH OF ENGLAND AND HOLY SCRIPTURE

First as regards Holy Scripture. Every priest is ordained in the Church of England, and every Bishop is consecrated on the understanding publicly given that he believes that the Holy Scripture contains all things necessary to eternal salvation, and that he will not teach anything as necessary to salvation except what he believes is taught in Holy Scripture or can be proved and concluded from Holy Scripture. (Applause.) In other words, whereas the Roman Church interprets Holy Scripture by tradition, the Church of England makes Scripture the judge and the test of the truth of tradition. (Applause.)

The other great difference is in relation to the Mass. The Church of England gives us the Holy Communion without the Mass, whereas non-Protestant Churches have the Mass either without the Communion or as a condition of communicating. We, Protestants, Sir, are firmly convinced that "there is no more sacrifice for sin." (Applause.) The sacrifices which we offer in the Holy Communion are sacrifices of praise and thanksgiving, sacrifices of ourselves, our body, soul and spirit, proceeding from sacramental union with Christ, union wrought by God-given faith resting on the Atonement made once for all by the sacrifice of Calvary, confirmed, signed and sealed by outward symbols and signs and instruments ordained by Christ Himself. The Church of Rome teaches that union with Christ is effected by the reception of the bread and wine which the Priest, by his prayers, has transformed into the Body and Blood of Christ and has offered upon the altar as a sacrifice for the living and the dead—for the living and the dead, whether they communicate or not, whether they have faith or not, that sacrifice is supposed to avail for them.

Sir, the charge which was felt by those who first moved out from the false teaching of Rome into the Scriptural teaching of our Church was so great that they did not hesitate to call it the "new religion." At the present time the Anglo-Catholics tell us frankly that the Prayer Book needs a very great measure of improvement and the addition of a large measure of Roman doctrine before it can be brought up to the mark! (Laughter.) The Prayer Book, Sir, is a hopelessly Protestant book. (Applause.) God grant that it may ever remain so. That is my second point.

IN VIOLATION OF THEIR OATHS

My third point is that a large portion of the clergy have long been endeavouring to abolish the Protestant character of our Church in defiance of the law and violation of their oaths. I approach this point with the gravest reluctance. It is the bringing of a most serious accusation against a large number of my brethren, and that in a public meeting, and before an audience consisting of Churchmen and non-Churchmen. If any one imagines that one who has been placed once in the position of a father in God to his clergy can lightly or willingly bring such a terrible charge as that he is woefully mistaken. I tremble to bring it. Nothing but a sense of the overwhelming danger which is hanging over our Church would have induced me to be a speaker to this resolution here to-night. But like Luther of old, I can do no other, God help me. (Applause.)

Since we say that this thing has been going on for a long time, a kind of historical retrospect is necessary. Be patient with me—(cries of "Go on!")—I will make it as short as I can. I know how boring history is.

The High Churchmen of the seventeenth century were Protestants. (Hear, hear.) Laud on the scaffold said, "I die a Protestant." Bishop Cosin was a Protestant. In the eighteenth century the hankering of the Jacobite clergy after the exiled Roman Catholic Stuart sovereigns brought about a modification of language, and a more tender attitude towards the Church of Rome, but never did it go so far

enter into the holiest by His blood. This is ours without human intervention or priestly mediation.

THE GOSPEL IN PERIL

The proclamation of this and the knowledge of this are now imperilled. Prayer Book Revision as we have it in the House of Clergy—and I would respectfully point out that the House of Laity have not been much better—has taken the lines of somehow bringing in the priest between the sinner and his Saviour, between the child of God and his Heavenly Father, and we here to-night protest that that is not the truth of God, and is not according to the Word of God. We declare positively that the sinner is saved by grace through faith, altogether apart from sacraments or priest. We are justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood. Neither is there salvation in any other. But that Name is all-sufficient. He is all-sufficient Himself, and He is accessible to every one. The Lord Christ Jesus Himself said of every soul that was thirsting for salvation and satisfaction, for pardon and peace, "Let him come unto Me." The access is direct and immediate.

This is a matter of the most supreme importance. It is the Gospel of salvation. The message of that Gospel is in peril to-day. Is this Gospel still to be preached in England, in our Church of England, or is there to be substituted for it another? That is the question which we have to face throughout our country to-day. The dying sinner will not be saved merely by receiving the Reserved Sacrament. Are we to allow that to be taught, either directly or by implication? Sins are not forgiven because a human priest pronounces absolution, either in public or private. Nor are they forgiven after death because a priest says a Mass or ten thousand Masses. Nor will the consequences of sin hereafter be lessened by intercession of Virgin or Saint. We are not here to-night merely to defend a position which people seem to be trying unjustly to wrench from us. We are not here in an ecclesiastical wrangle. But we are here in defence of a truth vitally important to immortal souls. Every generation as it comes along must be won for God. What is to be the Gospel we are to preach to this generation and the next? Is it to be the old, old Gospel of free access, or is it to be this new Gospel of human invention, the Gospel of a nebulous, indefinable Catholicism?

TOLERATION

It is not a matter only of salvation, it is a matter of the Christian life. Are we to allow the suggestion gradually to get about throughout our country that prayer is more efficacious if it is offered before the Reserved

Rev. H. W. Hinde, M.A.
(Vicar of Islington)

Sacrament? Is it to be disseminated among my children and my children's children that prayer is more efficacious when it is offered before an altar? These things must not be. Are we to allow the Lord's Supper, which has been to us such a time of joy over and over again, and the greatest means of grace, to be so changed that we become in fact only gazers and not recipients? It seems hard, somehow, for England to realise the danger. We have so long enjoyed our Christian faith,

no man making us afraid, that we can hardly believe that the position is threatened as it is to-day. There are hundreds of thousands who feel as we do and need to be stirred up to see the danger that is besetting them and us. Someone has said that a Church asleep is the devil's most powerful weapon. It is owing to the fact that so many Evangelicals are asleep with regard to this matter that the devil is having his way as he is to-day. We have been living through years of extraordinary toleration, and it is perhaps because of this spirit of toleration that we have allowed things to get into the state in which they exist to-day. There is a sin in this excessive toleration. I rejoice to hear, from what the Archdeacon has said, that we may look for a great body of central Churchmen to come out positively in this matter. I would say to my clerical brethren that we need to take a more outspoken stand. We take our stand here upon Scripture. The Anglo-Catholic cannot take his stand upon Scripture, for his doctrines are not founded upon it. They are founded upon what he calls Catholic teaching. He cannot point to any "impregnable rock." Nor is there yet, as far as I can see, any final statement of what those doctrines are. They seem to be progressing steadily. They are added to continually, and what was regarded as Catholic teaching only a few years ago is now a very back number. Where is the authority for this Anglo-Catholic position? We are charged with being obstructive and not constructive. Very well, we are, with regard to these matters. We have no intention of constructing any new Gospel or of reconstructing those doctrines which were banished at the Reformation. We stand for the positive Gospel. We preach a Christ crucified, and a direct access to God through faith in Him. I feel intensely on this subject because souls are being deluded to-day. They are being led to seek salvation by another way than the old Gospel.

THE MARTYRS AT OXFORD

I was with Bishop Chavasse, in Oxford, three weeks ago, and he took me to stand upon that cross sunk in the ground which is believed to mark the precise spot where the martyrs, Ridley and Latimer, were burned. And I could not help but lift up my heart to God and ask that I might be faithful to those great principles for which they died, and that I myself might defend and maintain the great truths for which they stood. But there is something more than that. I have no use for a crucifix, but I love to think that my Saviour Christ died upon a cross, the cross of Calvary, and that He rose again, and that He lives and watches and abides with me by His Holy Spirit, and that I have the Gospel of His Grace to proclaim. For His blessed sake let us gird on our armour afresh, let us quicken our devotion to Him and our zeal in His service, let us strengthen our determination to stand for Him and His truth, and dedicate ourselves afresh to the truth for which so many gave their lives. (Applause.)

The Rev. THOMAS NIGHTINGALE

(Secretary, National Council of the Evangelical Free Churches)

Sir William, my Lord, and ladies and gentlemen, I rise at your call to support the resolutions. The presence of Dr. Berry and myself means that we are casting our influence in with those who are fighting for the retention of a common heritage. The historic situation is well known. The modern situation opposed to that we hold trades upon the ignorance of many of our fellow countrymen. This demonstration is to let in the light. Romanism is a house with dark corners, and dark corners breed things! A religion with a flood of light playing upon it has nothing to fear. Romanism put faith in fetters, and Protestantism broke the fetters, and let the captive soul go free.

What is our common position? It is not the repudiation of authority, but, rather, the affirmation of authority rooted in its rightful place—the authority of Scripture confirmed by experience. It is not liberty to think as we like. We cannot think as we like about anything. But we hold that God can and does speak straight to the human soul without the intervention of any one. We assert that God has opened a fountain for all un-

cleanliness; and that the key to that fountain does not hang upon the girdle of any priest. We do not repudiate the law of development, but in all developments the Church must revert to type. If you go back to the primitive apostolic Church you will find three things: (1) simplicity, of belief, of worship, of sacraments; (2) the spiritual equality of all believers in Jesus Christ; (3) discipline, which evidently is very much needed in these modern times. The Reformation was not a mistake. (Hear, hear.) It began England's greatness. (Applause.) To go behind the Reformation is to put back the clock of England's progress and to deny the faith of our fathers. Roman Catholicism and Anglo-Catholicism are a menace to that greatness, and those who are trying to Romanise the Church of England are disloyal. (Hear, hear.) I think we had better say so. They are forswearing their ordination vows, they are taking Protestant pay for doing the work of another Communion. "Apists" are more dangerous than papists, for the latter do their work with their own money, but the former with money that is not their own.

A TRUMPET CALL

Three things are necessary. First, let us be quite sure of our ground. Our fathers were. They thought this thing through and out. It was with them a matter of life and death. Secondly, we must take our task seriously. The price of freedom is eternal vigilance. Thirdly, we must not underestimate the weight of the opposition. It is there, and it is very much alive. We must meet it as those who know their case and fight it in scorn of consequences. The differences between Romanism and Protestantism are not superficial. They are fundamental and vital. It is the difference between magic and reality. It is the clash of ideals and the antagonisms of two sets of rival forces. We do not say that there are no saints within the Roman Church; there are. The Roman Church has produced some of the greatest saints the world has ever seen. It is the system we oppose. (Hear, hear.) This is a clarion call. Protestant liberty is in peril. Apostolic Christianity is invaded. No price is too great to pay for this freedom, as no sacrifice was too big to purchase it for us. We should be cowards of the first rank if we did not take our stand and maintain our faith. The Anglo-Catholics seem to have forgotten history, or have read it upside down. Their place is not within the fold of the Anglican Church. Their present position is a false one, and wholly irreconcilable with their ordination vows. They are aiding and abetting practices which ought to cease at once, and would cease if the Bishops would only be firm enough. The situation is critical because those in high places are neglecting

Rev. Thomas Nightingale
(Secretary)
National Council of the Evangelical Free Churches

their obvious duty. If they fail, then to Parliament, and if Parliament fails, then to the King himself.

The Chairman: The Prime Minister.

Mr. Nightingale: Yes, the Prime Minister. (Applause.) A drastic situation calls for a drastic remedy.

The last time I was in this hall a distinguished politician said that a resolution was not carried until it was carried out. (Hear, hear.) He knew what he was talking about.

What are we going to do with these resolutions? The spirit of this meeting must be sent throughout the country. Let this be the beginning.

ROMANISM AND THE FREE CHURCHES

I want to say one word as a member of the Reunion Committee. In the reunion of the Established Church and the Free Churches some progress has been made. There are genuine differences; but let me say that no reunion will come between the Anglicans and ourselves unless the Protestant faith is kept in its entirety. (Applause.) The Free Churches are the custodians of much that is peculiarly their own, but lying behind and within it all is fidelity to the Protestant faith, and, if that goes, all hope of reunion is shattered beyond repair. If our Anglican friends wish reunion to come to pass let them say, standing on the solid rock of Protestantism, "Thus far, and no farther."

Dr. Berry and I, though we were not delegated to say this, have with us 8,000 Free Church ministers in this country, 25,000 separate Christian communions, and millions of members and adherents. Every one of of these ministers, every one of these separate communions, and all these members and adherents, by their position within the Free Churches, are pledged to Protestant principles and stand with you—(Applause)—I had not quite finished that sentence, but I will do so, they stand with you as a solid and unbroken phalanx to resist the tide of Romanism. For the sake of our beloved country, for the purity of our faith, for the memory of those who fell in the great struggle, for the sake of the crown rights of our Lord and Saviour Jesus Christ, for the sake of generations yet to be born, we stand with you, and will stand with you that our common faith may be handed down to our successors untarnished and undimmed. (Applause.)

RESOLUTIONS CARRIED UNANIMOUSLY

The resolutions set out at the beginning of this report were then put—the three of them together—from the chair. There was a great thunder of "Ayes," but not a solitary "No" was heard when the contrary was put. A very emphatic endorsement was also forthcoming from the meeting for the Chairman's suggestion, following Bishop Knox, that the resolutions should be taken to the Prime Minister in person.

The hymn "When I survey the wondrous Cross," was sung at closing, and after an impressive two minutes' silent prayer, Bishop Knox pronounced the Benediction.

SOME MESSAGES OF SYMPATHY

from the

EVANGELICAL AND PROTESTANT CHURCHES

in

EUROPEAN COUNTRIES

From CZECHOSLOVAKIA.

"The great Demonstration which is to take place in London on March 31st has filled the hearts of the Czechoslovak Protestants with deep joy and gratitude. . . . Protestants of our country have always looked towards the British nation as the strongest bulwark of Protestantism, and they rejoice at this manifestation of English Protestants of firm adherence to the principles of the Reformation, on which the greatness of the British Nation is founded, and the undermining of which, in England, would imperil the religious and civil freedom of Europe. When English Protestants are re-affirming their faith, they do it, not for themselves only and for their own freedom, but for all Protestants, and for the freedom of the whole of Europe. God bless your great gathering."

Signed by Rev. Josef Smrsh, Moderator, and others representing the Synodal Committee of the Evangelical Church of the Czech Brethren, Prague. March 4th, 1925.

From FRANCE.

"The Council of the Federation Protestante de France, which unites all the French Reformed Churches, takes lively interest in the great Demonstration in London, under the title, 'The Reformation: A Crisis and Call to Action.' We associate ourselves fully with those of our brethren in England who realise the immortal conquests of the Reformation, and who wish to dissociate themselves from all that would place them in peril. The world has more than ever need of servants of Christ true and faithful who defend in all quarters the Gospel and liberty."

Signed by the President and Secretary of the Federation Protestante de France, and of the Alliance Evangelique Universelle, Branch Francaise. March 5th, 1925.

From SPAIN.

"From a land that is spiritually a desert, the Spanish Protestant Churches of every denomination beg their English brethren to resist at all costs the introduction into their National Church of doctrines and practices that have proved fatal here. . . . Do not think that you are enlightened enough to stand the disastrous influences of idolatry and priestcraft. These influences have ruined people with as noble a Christian past as yours. An open Bible and a Protestant Church life have made of you the shining light you are for the world. Millions of people in all priest-ridden countries have seen in you that Christianity in itself good, and that Roman Catholicism is simply a deviation from it. An England made ready for the Pope's yoke will mean despair from them, and darkness all over the world. We spanish Evangelical Christians express our hope that you will stand fast in the liberty wherewith Christ has made you free."

Signed by the Presidents of the Spanish Reformed Church, of the Spanish Evangelical Church, the Methodist Church, the Baptist Church, the "Brethren" (Spanish Assemblies) and of the Spanish Evangelical Alliance. March 10th 1925.

From ITALY.

"The Waldensian Church sympathises with all her heart with the great Demonstration on the 31st March, at the Royal Albert Hall, London, and we fondly hope it will be successful for the good of your noble country and for God's glory. The Waldensian Church left Rome and her superstitions and errors centuries before the Reformation; she has gone through the fiercest persecutions, which she would have escaped at once had she shown the slightest inclination to come back again, but she underwent all possible trials, exile and death, rather than give up the Truth, Liberty, and the Life, she had found in the simple and all-sufficient Gospel of Christ. . . . . Rome has not changed, and will not change. Her ideal is not religion in itself, but religion as a means for her increasing thirst for power over bodies and souls. If Rome could change, it would not be Rome any longer. If your countrymen knew Roman Catholicism at first hand, as we do, they would never desire to go back to it. So our message to them is the message of the Apostle, and God Himself, 'Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.'"

Signed by Pastor C. Jayet, Minister of the Waldensian Church of Italy, Rome. March 11th, 1925.

From PORTUGAL.

"We who represent the Evangelical Churches in Portugal, and who form part of the World's Evangelical Alliance, we who owe so much to the Reformation of the Sixteenth Century, for it was that Reformation which led us to the apostolic faith in which Jesus Christ is all, wish to state that we are wholly with you in resisting the introduction of Roman Catholic doctrines, such as the Sacrifice of the Mass and other errors, into the Churches which owe their existence to the doctrines found in the New Testament."

Signed by the Bishop-elect of the Lusitanian Church, and the heads of the Presbyterian, Wesleyan Baptist, and other Evangelical assemblies in Lisbon and Oporto. March 6th, 1925.

From GREECE.

"We are horrified to find that there are people in enlightened England who show every willingness to accept the doctrines and practices of Romanism, the prolific mother of all superstition, out of which we, few in number, have come with prolonged struggles and terrible loss. It is our fervent prayer that God by His Holy Spirit will prevent the extension of Romanism in the headquarters of Protestantism, and the land which gave to the world the Bible in all tongues and which has been for centuries the pattern of living Evangelical piety."

Signed by Dr. X. P. Maurkos, Moderator, Rev. P. G. Longinides, Secretary, and the Executive Committee of the Synod of the Greek Evangelical Churches. March 10th, 1925.

From ESTHONIA.

"The Baptist Churches of Esthonia, together with the Evangelical Free Christian Church and other Evangelical Communities, protest against any reunion of the Anglican Church with the Roman Catholic Church, which would be a great scandal to all Protestants, also to our Churches. . . . We trust that the Truth, which has been bought with the blood of the martyrs, will not be given away by the English people."

Signed by Rev. Adam Pulin, President of the Esthonian Baptist Churches; and by Rev. K. L. Marlop, on behalf of the Esthonian Evangelical Free Church. March 10th, 1925.

From BELGIUM.

"Holding fast to the Evangelical principles of the Reformation, and knowing by a long and cruel experience the evils of Romanism, we ask for God's blessing upon your gathering and wish you all success for the benefit of real religious freedom, the basis of all liberties, in keeping with the glorious traditions of your Land of Liberty."

Signed on behalf of the Belgian Protestant Church Federation by M. le Pasteur, Henri [illegible], Secretary, March 19th, 1925.

Reunion Notes.

Sunday Games

THE County Council Elections have been held, and once more we have to face the question of the continuance in London of Sunday games in the open spaces under the control of the London County Council. Leeds has rejected the proposal to have Sunday games in its parks by the majority of 37 to 15, and there is a rising tide of opposition to the continuance of the present regulations in London. We are as keen as any section of the public for the happiness of the community. To call us "kill-joys" because we desire that the customary quiet of the Sunday parks should be preserved is to misuse language. We are convinced that from the mere point of view of human pleasure more was realised when family parties visited the open spaces undisturbed by games pitches than since the games were permitted. When Mr. Wellesley published his letter giving statistics of the use the London parks had been put to, and stating that complaints in respect to Sunday games had been quite negligible, Mr. Gooch at once showed that many public organisations of a secular character are united on the protection of Sunday, and that the park-keepers report that those who play on Sundays are those who can and do play on the weekdays. No one who knows what is taking place can fail to observe that the Sunday games movement is only part of a general movement for the secularisation of Sunday and its conversion into a weekly Bank Holiday, regardless of the higher interests of the people. The number of those who play games compared with the number of those who use the parks on Sundays is but small. It is proved that they can and do play on weekdays. Why then destroy the freedom of the parks on Sundays for the sake of a very small minority of our people? Apart altogether from any other reasons the small minority that plays and organises its games has no right to override the amenities desired by the citizens as a whole.

Our Next Action

We have to make it clear to the members of the London County Council that the public will be the better for the withdrawal of the present permission to the minority. The history of the success—a surprising success of the agitation in favour of opening the parks to games—will have to be explained to all members. The whole question will have to be faced anew by the present Council. We admit the unwillingness of some Members to withdraw a privilege granted, but the interests of the whole are greater than the desires of a part. If there were any solid grounds for contending that young people lose in health by being forbidden games there would be a case that demands an answer. As we have already stated there is no such ground, and we may go farther and assert that it will be found that those who know best how to obtain weekday privileges in the parks and open spaces are precisely the class who successfully secure Sunday privileges. The wide-awake Sunday-weekday player knows how best to obtain a Sunday concession, and does so. The whole case of those who urge the continuance of Sunday games is based on the desire to have every day alike open to games, and not from a health ground that they cannot play on any other day. With daylight saving and shorter hours of work all our young people have the opportunities they need for athletic development, and it ought to be the duty of the London County Council to preserve the traditional quiet of our parks on Sundays. This is an inestimable benefit to the nerve-wracked and the family circle. Writing on the Sunday question we must express our gratification that Wembley will continue closed on Sundays—a decision in which the World's Evangelical Alliance has taken an important part. This is a cause for thankfulness to all who wish to see Sunday observed, and is specially welcome by the districts through which the traffic to and from Wembley passes. They are thankful for a cessation of the interminable stream of vehicles on weekdays. The recent successes in Leeds and Eastbourne, not to mention other centres give good hope that the London County Council may revise the decision taken in haste without full consideration. A new Council can do what its predecessor could not well perform—reverse an attitude taken by itself in the preceding year.

Roman Catholic Controversy

There are signs that we have to face a concerted attack on the Reformation by the Anglo and Roman Catholics. Those who wish to beat back the assault must make up their minds that they must place Truth in the very forefront. Nothing else will preserve them from being assailed by plausible arguments. We have before us a booklet "Catholic Answers to Protestant Charges." The writing begins by a statement that "Catholics honour and revere the Holy Bible as the Word of God, and any statement to the contrary is in opposition to Catholic teaching." We are sure that this attitude may be proved by quotations from innumerable Roman Catholic authorities, but when we consider the practice of Rome we find her love for the authority of Holy Scripture very different from the theoretical affection. Dr. Gwatkin, who knew history as very few men have known it, writes, "If, in the early Church, Scripture and tradition were not formally arrayed against each other as in the age of the Reformation, the reason is that nobody yet supposed tradition to be independent of Scripture in the sense of being entitled to revise, or upon occasion to reverse, the Commands of Christ." Those who have seen Bibles burned in Roman Catholic lands by the Priests and know how hard it is to obtain a Bible issued by Roman Catholic authorities, are aware of the small store set on Bible circulation. Much is made of the commendation of the work of the Society of St. Jerome in Rome, but is it not a fact that the Society has failed to realise the hopes set upon its labours and that it does not do what it proposed to perform? Where is there anything in the Church of Rome corresponding to our Bible Societies? Where Rome rules there Bible reading languishes.

Infallibility and the Spanish Inquisition

We are told in the same booklet that no new doctrine has been added to the Church's creed by Rome. In the last century the Immaculate Conception was proclaimed *de fide*. As is well known Dominicans and Franciscans took opposite sides on the question. Later we had the infallibility of the pope defined in spite of the fact that officially approved Catechisms pronounced this to be a Protestant lie. When Rome spoke and made papal infallibility *de fide* the controversy within the Church came to an end because excommunication would follow the opposition to the new teaching. Lord Acton—the greatest Roman Catholic historian of the Nineteenth Century wrote: "In short, I do not believe that there are catholics who sincerely and intelligently believe that Rome is right, and that Dollinger is wrong (as to the history of infallibility). And therefore I think that you are too hard on Ultramontanes, or too gentle with Ultramontanism. You say, for instance, that it promotes untruthfulness. I don't think that is fair. It not only promotes, it inculcates distinct mendacity and deceitfulness. In certain cases it is made a duty to lie. But those who teach that doctrine do not become habitual liars in other things." Then on the Spanish Inquisition there is silence on the researches of Lea, and it is made a great point that Llorente is inaccurate. "He burned the records." But far more records than Llorente possessed and burnt are in existence, and have been examined by many writers. They can be found in Simancas and Madrid, and those who have worked through them will never forget the experience. The Inquisition was certainly a Joint Tribunal of Church and State, but it relied for its authority on the Church, and for the carrying out of its verdicts on the State. It was a two-handed engine, and the Roman Church is primarily responsible for its work. No one reading Lea can doubt this fact. We have not the least doubt of the honesty of the compiler of this pamphlet, which is an outstanding example of the way history should not be written. Selected incidents are no true guide to the trend of events, and it is always possible to discover something or someone who will do precisely what we wish, provided we search long enough and are prepared to dissociate part from the whole of life.

Sunday School Work

Sir Harold Mackintosh, President of the National Sunday School Union, has delivered a broadcasted address in which he urges young men and women to become Sunday School teachers. We hope that his words will bear fruit, for every branch of the Reformed Church is in need of consecrated teachers. More than half the children of the nation

attend Sunday Schools, and unless they are properly taught, and are brought into living contact with the Person of Our Lord they will suffer grievous loss in after life. It requires in these days a considerable amount of self-sacrifice to undertake Sunday School teaching, but there is no work more satisfying and delightful to the teacher. To win and hold the confidence of little ones, to see their souls opening to the reception of the truth, and to have the joy of just giving them those thoughts that lead to the Saviour are privileges that must be felt to be appreciated. In many homes influences are working against Sunday School attendance, but when a child has won the affection of a teacher even careless parents will not stand in the way of his being in class on Sundays. The living example of the power of Christ in the life of the teacher is the best possible Gospel address to the children, and there are tens of thousands of Christian workers who owe their conversion to the work of their teachers. It is worth while doing well, and we agree with the President "the quiet work of the Sunday School is as potent for the national well-being as any political or social activity, for if we are to have a new world here below we must have new hearts, we must be born again, and the Spirit of the Master can alone accomplish this."

Canon Raven and New Testament Criticism There is nothing more certain in the history of the New Testament than the fact that the theories of yesterday are forgotten by the theorists of to-day. Every generation seems to become the victim of one-sided speculation, founded upon conjecture without an adequate basis of fact. A few years ago St. Luke was pilloried as the inventor of miracle, and the writer whose tendencies forbade him becoming an accurate historian. Now St. Luke is ranked very high among the world's historians, and he is reinstated by the advanced critics as a true narrator of events as they occurred. Of course some are under the influence of the old delusion. Canon Raven in addressing a Bible School pointed out the untrustworthiness of St. Matthew's Gospel as not being the work of St. Matthew, although in his view it contains notes made by the Apostle! We do not know on what grounds he asserts that the first Gospel had more influence than the other three. We do not know either why to it should be attributed the temporary eclipse of the second Gospel. Canon Raven rightly says we must be frank, but frankness does not imply unlimited conjecture. What we do not now understand can be explained in more ways than one, and to state that certain parts of the First Gospel are interpolations from marginal notes, and seem to-day to be "negative, unbelieving and very dangerous," is to go beyond what we have any evidence for saying. We have only seen a short report of the Address of Canon Raven, and hope that it does him no injustice. There is a steadying influence in recent New Testament criticism which is becoming much more in accord with the traditional belief of the Church as regards date and composition of the Gospels, and it is a pity to see one so transparently frank as Canon Raven adding his authority to statements that are without any basis of evidence worth considering. It seems that some lecturers feel that they can only attract attention by being startling or paradoxical.

Tolerance A much respected correspondent objects to our Royal Albert Hall meeting on the ground that "Christ's Holy Church will never be helped if one lot of Christians spend all their energy in fighting another lot of Christians with whom they disagree." We appreciate the spirit of the writer, and accept the plea for tolerance, much as we regret the use of this word instead of liberty. We wish to limit no man's liberty to practise what he believes to be right provided he accepts the moral law, and does not give unreasonable offence to other people. We are bound, however, to be jealous for Divine Truth and to show our love for Truth by antagonising error. We are not Roman Catholics because we are convinced that the teaching of Rome is untrue to Divine revelation, and is embodied in a system which deprives man of the glorious liberty of the Gospel of Christ. It is impossible for us to be loyal to Christ and attached to the Roman Church, which has deliberately made of none effect the commands of God by following the traditions of men. We are opposed to Anglo-Catholicism on the double ground of its incompatibility with loyalty to the formularies of the Reformed National Church, and its adoption of Roman Catholic errors that are opposed to the teaching of Holy

Scripture. We must in self protection as lovers of Truth maintain our convictions, and do all in our power to prevent the corruption of our National Christianity by the importation of ideals that are due to the combination of Pagan elements with Christian teaching. We are sometimes reminded of the parable of the wheat and the tares, and told we ought not to interfere with the sowing of tares by the emissaries of false teaching. No such lesson is contained in the parable. It is our duty to contend earnestly for the Faith of the Gospel, convinced that Truth alone will stand the storm of criticism in an age when all things are challenged. Rome stands for what lovers of the New Testament recognise to be untruth, and we have really no option but to exert ourselves to the utmost to prevent the infection of evil overtaking those who are attached to the Truth of God as revealed in Holy Scripture.

Convent Schools This leads us to say with very great pain that large numbers of girls from Protestant homes are being educated in Convent Schools in this country. The provision at a cheap rate of secondary education for girls is far below the demand. Fees have been raised in county schools, and the Roman Church authorities see their way clear to gain possession of the girls of the middle class—the mothers of the future—and train them in its system. Convent Schools exist for more than mere secular educational ends. They have been founded to spread Romanism by making young people attached to teachers, and through sympathy likely to become adherents of the Roman system. They make no secret of their wishes, and are doing propagandist work of great efficiency from their point of view. Parents are blind to the evil, and when they pay the price and see their daughters becoming Romanist it is too late to complain, as many do. A remedy ought to be supplied. It is not outside the power of Evangelicals—Anglican and Free Church—to combine in localities where accommodation in school places cannot be found in County Schools to found schools with good teachers for the education of girls. It will require money and organisation, and we are thankful that this is being done in some centres. There is no lack of good teachers for we have a great number of educated Protestant women ready to undertake the work. All such local schools should be linked up into a central organisation that will arrange to stand by the weak schools until they are sufficiently strong to keep going without any external prop. It is useless to moan over what Rome is doing when we are doing nothing. No greater evil can arise than the perversion of the minds of the mothers of future generations. When once the magnitude of the evil is recognised we believe that there will be a rally of parents and friends of children to provide the needed schools. One active person in a district can act as a temporary centre. It ought not to be impossible to found some centre where information can be obtained. We shall be glad to hear of the attempts that are being made throughout the country to safeguard our girlhood against influences we consider pernicious, and to supply them with sound Protestant education.

Reunion The Reunion movement in some parts of England is passing through a curious phase. There is a distinct chill in the relations of Anglicans and Free Churchmen caused by the Malines conversations and the spread of Anglo-Catholic ideals. Nonconformists are as a body loyal to the Reformation, believe that their Churches are true Churches of Christ, and have no place for "priests" in their worship. They therefore are not nearly so anxious to foster union with a Church that makes provision for the expression in its formularies of doctrine deliberately rejected at the Reformation and believed by them to be opposed to Christian liberty and Divine Revelation. We are in the presence of old dividing lines which have not lost their sharpness in the flight of centuries. Accordingly some English ecclesiastics are showing themselves most eager to foster closer relations with the Eastern Churches that are now passing through a severe period of adversity. We have every sympathy with any brotherliness shown to them in their sufferings. We hate intolerance in every shape and form, but it is one thing to sympathise with the sufferings of our friends, quite another matter to prepare the way for union when the differences between Reformed and unreformed Christianity are unbridged by the shedding of errors, no matter how antiquated they may be. We are so far removed from the East and so ignorant of

the doctrines and practices of the Eastern Churches that we may close our eyes to what is involved in any plan of reunion. We must remember that the Eastern Churches retain the teaching of East and West, as it was in the latter half of the eleventh century, and has added to that developments that are by no means easy to reconcile with the New Testament. When once the talk of union is reduced to acts of union we shall see that the Eastern Churches have very much that cannot be accepted out of loyalty to the Gospel of Christ. The first duty of Evangelical Christians in the matter of unity is to draw closer to one another, and by so doing strengthen the witness in England. The differences between the Evangelicals in the Church of England and those of the Free Churches are slight indeed, when compared with those things that separate them from the Eastern Churches. Ignorance is no bond of union—full understanding of one another makes plain the path to unity, and we ought to aim at the unity that is close at hand rather than dream of a unity which is in the air and cannot come about without the surrender of vital principles.

Prayer Book Revision The Royal Albert Hall meeting has spoken its mind plainly on the Romeward currents in Prayer Book Revision. We desire to say here that the Anglo-Catholic party, represented by Canon Darwell Stone and his followers, have shown what they want. They have succeeded in passing through the House of Clergy a special observance of Corpus Christi Day, which means that one of the most characteristic festivals of the Roman Church that had its beginning in Transubstantiation and its occasion in a vision to a hysterical Nun, is recommended for observation in the National Church. The Reformers who died protesting against this doctrine have successors to-day who are determined to resist any such innovation at all costs. They will fight to the end against any such doctrine finding a place in the Prayer Book. Then the Anglo-Catholics made an attempt to obtain the insertion of the Assumption of the Virgin Mary in the Prayer Book under the plea that it only meant the "Falling asleep of the Virgin," although the promoters of this festival in the organs and pulpits of the party call it openly the Assumption of the Virgin. It may be boldly said that the Alternative Prayer Book sent by the House of Clergy to the House of Bishops is much more akin, in doctrine, to Mediæval Christianity than it is to the existing Book of Common Prayer. It was brought into existence on the plea of making provision for the needs of the Twentieth Century. It has done so by copying the fifteenth century. If it were not true this would appear ludicrous, but it is an indisputable fact, and those who desire to stand by Gospel Truth must be prepared to use all their influence to prevent the Services of our National Church being started in a path that can only lead Romewards. Supineness to-day may cost us to-morrow the loss of a great bulwark against Rome.

The Free Church Council The Leeds Free Church Council marks an epoch in British Christianity. For the first time a woman has occupied the Presidential seat in a great ecclesiastical assembly consisting for the most part of Ministers of the Gospel. The choice of Mrs. Cadbury to fill the position was one of those inspired acts that need neither apology nor explanation. She was, by her life and work her character and abilities pre-eminently fitted for the post, and her occupation of the Chair was in itself the best proof of the wisdom that inspired the choice. She presided with dignity, conducted the debates with tact, and left behind her in all minds the impression that she wished her office to be associated with the Spirit of Christ working in the hearts of all the members. Her name has been associated with the application of the Gospel to the solution of social problems and, as was natural, she devoted her address to this subject. But striking as her words were her spirit was more striking still, and she showed very clearly that she believes that only by loving and following the Saviour can there be any permanent improvement in our social conditions. Taken as a whole the Council was remarkable for the absence of those painful episodes that have caused distress to many in the past. There was no going out of the way to say things unacceptable to those who still follow the teaching of the Bible as final on all matters of faith and morals. There was an earnest spirit of seeking co-operative

work for the spread of the Kingdom of God, and all who attended came away convinced that the future is with those who love and serve their Divine Master.

The Premier at the F. C. C.

Mr. Baldwin, who is the grandson of a Wesleyan Minister, attended the Council and spoke his mind without reserve on the attitude of Christianity to Public Life. Mr. Baldwin went straight to the centre of the subject, and said, "To my mind the distinctive Christian message is the individual transformation of character, and the making of that character react on public life." He showed that the appeal of the Bishop of Durham to the individual for surrender to God, must be followed by the appeal of the Bishop of Manchester for the regenerated to give themselves to the work of reforming the country at large. There is, in his opinion, no conflict between the two positions. We agree, but conflict has been made by the all-too-frequent sneers at "soul saving," "selfish pre-occupation with individual salvation," "the Church is an Ambulance" and "go and do something, and when you have done it, find something else to do without thinking of your own salvation." Only by redeemed men and women who surrender themselves to Christ can the best work of social reclamation be accomplished. The primary duty of the Church is to save souls from sin and to build them up in their most holy Faith. It follows, as the night the day, that those in Christ must love and work for others. If they do not they are unworthy of their high calling and privileges. A social Gospel can only be effective when it is preached by men who have found Christ to be the Saviour of their own souls. Too many people nowadays think that social work is the beginning and end of Christianity, whereas, as Mr. Baldwin rightly pointed out, individual salvation is the primary need, and then work for man in the strength and power of God. He told his hearers that they must sit loosely on the good things and luxuries of this world, that they may be able to say what needs saying to rich and poor alike. His whole address was a call that deserved the comment of Mrs. Cadbury, "They thanked God that the reins of Government were in the hands of a Christian gentleman like Mr. Baldwin."

Rev. H. Elvet Lewis

The Free Church Council has elected the Rev. H. Elvet Lewis to be its President next year. We congratulate the Council on its choice, and felicitate Mr. Lewis on his selection. We believe that since the Rev. Hugh Price Hughes was chosen President no Welshman has occupied the Presidential chair, and it is anticipated that the President Elect will draw Welsh and British Free Churchmen closer together. Is it not anomalous to speak of Welsh Free Churchmen now that there is no Established Church in the Principality? Mr. Lewis is a preacher of considerable power, a scripture commentator of great perspicacity, and a poet who is beloved in every part of his native Wales. Above all, he is a fervent follower of the Master, and a gracious personality who irradiates kindness and goodwill wherever he has met brethren in council. He has long been interested in the work of the World's Evangelical Alliance, and has a seat on its Executive Council. The Week of Prayer programme in Welsh comes from his pen, and we are informed that the translation presents vividly the thought of the original. It is a great joy to the Alliance to know that the President Elect is an enthusiastic supporter of its aims, and we may be sure that during his year of office he will do all that can be done by man to tighten the bonds that bring the separated members of the Body of Christ closer together in their realisation of their oneness in His Body.

Newspapers and Morality

The Christian public has been at once pained and shocked by the lengthy reports of debauching matter revealed in the Law Courts. Everybody nowadays reads the daily press, and the disclosures in Courts of Justice deal with the injustices and the deceptions, the vices and the crimes of men and women. We are glad to think that the personages who have been so widely discussed are exceptional, and by no means representative of the great bulk of our people. But familiarity with the sordid details of life and the machinery, so to speak, of vice cannot fail to have a very evil influence on the minds of readers. Many Editors would gladly cut out these nauseous stories from their columns, but the fierce competition of the Press forbids them giving their wishes effect, and in consequence there is not a Metropolitan paper which has not

furnished a daily dish of moral garbage to its readers. We are told, in defence, that the press is a mirror of life, and we ought to know what is taking place. As has been rightly said this would mean that we should take up our residence by the side of a sewage farm, and evil as the effects of such residence would be they are incalculably less pernicious to bodily well-being than the pollution of the mind and soul that arises from the study of the law reports as now presented to the public. We accept the contention that the social consequences due to publicity are a wholesome restraint on would-be evil-doers, but there is a type of mind which glories in the notoriety of being a much-discussed evil-doer, and on such persons social ostracism for wickedness has very little restraining influence. It ought not to be outside the power of Parliament to devise measures that will enable the Press to give an account of the charges made, and the results of the trial, and to have these published on the same day. By so doing the long reports would not keep alive interest in the deeds that have been done, and cause the discussions that are so injurious. We must face the fact that there are degenerates among us who revel in evil, that their degeneracy inspires imitation, and that many young lives are ruined by feasting upon the moral garbage that finds position of honour in our daily papers. In defence of public morals, it is essential that steps should be quickly taken to end what is a national scandal, and all who hold positions of responsibility in the Churches should make their voices heard in no uncertain manner. More is at stake than the dividends of newspaper proprietors. The moral health of the state is in the balance.

"A Thrilling Time" At a meeting of the World's Evangelical Alliance held in Eastbourne, the Rev. and Hon. W. Talbot Rice said, we are living in a very thrilling time when everybody reads, everything is questioned, and an atmosphere of inquisitiveness prevails. If we cannot keep our joints free from rheumatics we can free our minds from them. "Our fault is that we often deny things that are true. How far did Christ go? He went right down to human condemnation. It was because He did that that the arms of the living God are round us in love to-day." All times are thrilling when Eternal Love is realised as the root fact of man's relation with God, and the greatest thrill in human life is experienced when we know that we are at one with Eternal Love showing its sacrifice for sin upon the Cross of shame. We must come face to face with eternal realities in this thrilling time if we are to pass safely through the trials it gives us. Too often, as we have frequently said, Christians are content with looking at "labels" rather than seeing what is behind them. Man is not saved by logic, neither is he delivered by shibboleths, and we are all too fond of resting upon a phrase that pleases us—a slogan that enheartens us—rather than in finding all we need in the Eternal who manifests His love to us in the gift of His Son. Nothing but personal religion, founded upon and rooted in the Lord Jesus Christ as God manifest in the flesh will bring us safely through the many shocks, changes and chances of this mortal life in the Twentieth Century. We must love Truth and truly love Him Who is the Truth if we are to walk safely among the pitfalls and traps that surround us. The Way of God and the Way to God is the Truth—Jesus Christ Himself—and when we have our thoughts fixed on Him, and our hearts surrendered to Him, the thrills of the mind and the sensations of the hour will find at last peace in Him—for in His will is our Peace.

Protestant Worship The London Meeting of Lay Churchmen discussed this year "Protestant Worship, its Reality and Universality." We were pained to read in one of the addresses an attack on the word "protestant." "'Protestant' is a negative word." It was pointed out that Evangelical should be used in its place, and that at one time the most dead of all the protestant Churches in Europe was the Hungarian Church through its age-long fight with popery. The illustration is important, but it should be remembered that the Hungarian Church was reduced to deadness not by its Protestantism, but by its being attacked by all the might of the overwhelming majority of the Church of Rome. It might as truly be said that the groups of Protestants in Spain were killed by their Protestantism, when in fact they were exterminated by the Inquisition! We cannot afford to surrender the historic title "Protestant." We must

be Protestant if we are Evangelical—the two are counterparts of the same thing. Loyalty to Truth means antagonising error, and the root error that lies at the back of Romanism must be extirpated if the Religion of the New Testament is to have its right place in Christendom. Times have their particular crazes. Some years ago the slogan ran "Men are more right in what they affirm, than in what they deny." The untruth of this became so apparent that it had to be dropped, but it prepared the way for inroads of superstition, from which we now suffer. To-day Protestant is denounced as a "negative word," whereas it is the word that at once expressed witness for truth and against error. At an epoch in our religious history when the doctrinal excesses of Rome are showing themselves in the National Church, and the propagandist efforts of Rome are more vigorous than they have been for generations, no one who knows history, or is aware of the great gulf that separates the Protestant and the Roman Churches, can surrender the word that has such noble associations. Has it ever struck those who so lightly speak of Protestant that they are playing the game of Rome? On the Continent Rome has always maintained that Protestant and Infidel are synonymous, and in this country the Tractarians and their successors have heaped scorn on the word. What do we see? Contemporaneously with the dropping of the word the growth of Anglo-Romanism and the great attempts at Roman propaganda.

What Protestantism Means Mr. H. Martyn Gooch, in his Paper, said, "It is the foundation fact of approach to God that 'Him that cometh to Me I will in no wise cast out.'" We dare not limit in any way the right to approach in worship when Christ Himself has declared it able to be exercised by all men and women who seek Him. No priestly caste is found in the Christianity of Christ, and we rejoice as sons of God in the freedom of access which we have to the Father through His Son Jesus Christ our Lord." Here we have put clearly the outstanding truth of Protestantism. In the medieval Church—which was the Roman Church—the Priest was the keystone of the whole system, and the Reformation returned to the New Testament and abolished the antichristian idea of human mediators between God and the soul. The Reformers made it clear, as it is in the New Testament, that neither Apostolic Succession nor any other claims can undo the teaching of the New Testament. Christian Liberty was the keynote of the Reformation system, as it was in the Primitive Church. The soul seeking salvation was able, and was exhorted to go direct to the Saviour Himself, and seek from Him the satisfaction of all its needs. Is this something of which we are ashamed? Is there not as great a need as in the past to present this teaching forcibly and continuously to our people? Is it not essentially constructive, and does it not antagonise, root and branch, the Roman error of salvation through the priesthood of its Church? We regret having to write thus, but in the interests of Truth we have to protest for Truth, and against the subtle and popular error that Protestantism is either negative or unnecessary.

The Assyrian Christians The by-paths and by-products of the Great War are known to very few. But their burden has fallen on many who are in danger of being forgotten. General Agha Petros was Commander-in-Chief of the band of Assyrians who braved the Turk, and from March to July, 1918, defended with signal bravery Urumiah against the enemy. The fate of the Assyrian Christians makes sad reading, and we are glad to learn that some of them have settled in Southern France, and that General Agha Petros is devoting himself to secure for his fellow-countrymen aid to enable them to live in France. His story has gained the ear of many Christians who vouch for the sincerity of his faith, the bravery of his exploits, and the need of the remnant of a historic people. Committees to help him in his work have been formed in London, Liverpool, Manchester, Belfast and Londonderry, and the narrative published under the title of "Draft Speech by General Agha Petros" makes dramatic reading. We shudder as we see the work of the murderous Turk and his triumph over the Christian force. It is sad to read his closing words, "I beg of you to give some place in your kind hearts to my plea, because my people before the war were prosperous and happy, during the war took up arms and helped you, and now they have no home and no place to go." Dr. Gillie is

warmly interested in the French Colony of Assyrian Christians.

Post War European Religion

The Rev. Dr. Keller, Head of the European Bureau, founded and maintained by American Protestantism, writes, "A well-known proverb says: 'France has won the war from the military standpoint; England, from the political; America, from the economic; the Slav, from the racial; the Jews, from the cultural; the Roman Catholic Church has won the war from the religious point of view." Unfortunately, Dr. Keller in the March *Contemporary Review*, brings forward a number of surprising facts that amply prove the contention that Roman Catholicism has advanced greatly since 1918. We rightly quote Czechoslovakia as an instance of a Protestant awakening, but against this must be placed the greatly increased authority and prestige Rome has built up in the great Protestant centres. Quite a number of the New States are pursuing a distinctly Catholic policy. "In Germany the Centre or Catholic Party is the most influential beside the Labour Party, and is frequently allied with it for political aims. The present Chancellor of the Republic is the last of a series of four Catholic Chancellors in a Republic in which the proportion of Protestants to Roman Catholics is 39 millions to 20 millions. Holland and Switzerland, with 315 Catholics against 215 Protestants, have Catholic Premiers." These are facts, and even in Protestant centres in Germany Rome founds new bishoprics. There Protestant institutions have had to be closed, while hundreds of Roman Catholic schools are being opened. Rome is well organised on an international basis, and when the crash came in Germany she was able to go forward, whereas the national Churches dependent on national resources brought to worthlessness through the monetary collapse, have been unable to maintain themselves.

What America has done

In England we have done what we can, but have only been able to do little for our Continental brethren. We have become much poorer since the war, and we deeply regret to say that while political England has increased interest in political Europe there has been a marked decrease of interest in the spiritual conditions of our allies and late enemies. On the other hand, the United States, rich beyond the dreams of avarice after the war, stood outside European politics, and came forward to help the Protestant Churches in their time of need. In consequence, we fear that British Protestant prestige has fallen on the Continent, and American help has been accompanied by the growth of American influence. What the States have done for French and Belgian Protestantism has naturally won untold gratitude from the groups. There will be of necessity a coming together of Protestant Churches, and it remains to be seen whether the ideals of American ecclesiastical life or those of English tradition will be adopted. We cannot stand aside and remain unmoved by the position of our fellow Evangelicals. Rome is out to crush them where they are weak—to undermine them where they are strong. The attacks are subtly planned and carried forward with masterly astuteness. What a proud moment it would be for the Church of Rome to declare that Spain and Portugal are once more entirely free from the Protestant heresy? How greatly Rome would rejoice to say that politically we hold Germany in the hollow of the hand through the wisdom of our policy? We are convinced that any revival of Romanism is only temporary, for, alas, the inroads of infidelity will undo any apparent strength that may be gained. But it is possible that during the next few years injury through our lack of generous interest in the struggling Protestant Churches irreparable injury may be done to the higher interests of the Nations. It will be a very grave misfortune if our religious insularity prevents us recognising our duty to stand by our fellow servants of God in their day of trial. Surely England has a duty to the Continent in matters of the soul and we hope the central appeal of the World's Evangelical Alliance will evoke increasing support for its funds specially designated to Evangelical interests in various parts of Europe.

World Mission Notes.

Protestant Missionary Work The publication of the World Mission Atlas gives us facts and figures which prove the extent of Mission work throughout the world. No figures are given of the work of the Roman Catholic Church, but these will be available when the Vatican holds its Missionary Exhibition. We are interested in the Roman Catholic figures for they show what the Unreformed Church is doing, and many look forward to see how they compare with the similar undertakings of the Protestant world. Whatever we may think of the Theology and System of Rome, its existence cannot be denied, and although we are convinced that with the spread of enlightenment and the diffusion of the Gospel, the power and influence of the Roman Communion will wane, yet we cannot be blind to the fact that it represents a nominal Christian roll in excess of that of the Reformed Churches. In many parts of the heathen world Christianity is represented by the Roman Church alone. The main data given in the Atlas prove that the Reformed Churches have awakened to the call of duty and are sending men and treasure on the most unselfish work the world has seen—the Evangelisation of all nations. Those who subscribe never see any fruit of their gifts. They place their money on the altar of sacrifice. God takes it and uses it for His Glory.

Present-day Giving In 1860 the total of gifts from the Protestant world amounted to less than a million pounds —to-day it is approximately fifteen million pounds! Of this great sum, in 1923 nine and three-quarter millions came from the United States, three-quarters of a million from Canada, and more than two and three-quarter millions from the British Isles. Continental Societies, in spite of the financial collapse of Germany, gave more than three-quarters of a million. Before the war Germany sent large sums to maintain overseas Missions; now her condition forbids her doing even a tithe of what she did in 1913. We find the mark of the War everywhere throughout the Missionary world. The confusion of exchanges, the new ideas among the nations where missions are at work, and the staffs that are not yet up to pre-war strength in some cases, all tell of the ravages of that terrible conflict. When we compare the relative giving of the different parts of the world in 1923 and 1903 we find that twenty years ago the United States gave 32 per cent. of the total and Canada 2·75 per cent., whereas to-day the States give 65 per cent. and Canada 5 per cent. The growth of Transatlantic population and wealth compared with that of the Old World account for this change. The primacy in Missionary enterprise has passed from Europe to the States.

Personnel Nearly thirty thousand Missionaries are at work, of whom 17,744 are missionary wives and unmarried women. More than half of the workers live in Asia, more than six thousand in Africa, more than three thousand in Latin America and the West Indies, and nearly two thousand in Australasia, the East Indies and the Pacific area. 1,157 qualified medical missionaries are employed, of whom 356 are women. In Asia 88,635 Nationals, and in Africa 43,181 Nationals, are employed in the work of spreading the Gospel. These figures are so great that we cannot properly grasp them, but they show how great is the effort now being made to carry to the ends of the earth Our Lord's message. When we remember that there are no fewer than seven hundred Missionary organisations at work some idea of the many-sided problems of comity and co-operation will be grasped. We rejoice that so much is being done in the face of a world-need that is only very partially being met by the men and women who stand for Christ. We are really only at the beginning of the Missionary era of world expansion.

Latin America We are not sufficiently alive to the world importance of Latin America, but the forthcoming visit of the Prince of Wales will turn the attention of many to that great world which will play in the future perhaps a decisive part in world history. The civilisation is for the most part Spanish and Portuguese, leavened to a

certain extent by Anglo-Saxon influence. In the Argentine Republic there is probably one of the most progressive people in the American Continent. A recent writer tells us, "the great majority of the intellectual and political leaders of Latin America have always either despised Christianity or taken it in the dead and purely formal forms against which the live spirit of the Christian Reformation protested." It is only too true that many of the leading men in South America have openly shown their contempt for Christianity, and it is equally true that Roman Catholicism in South America has a debased character which gives a shock to British Roman Catholics when they visit the country. There are still great numbers of Indians in the Republics who need Evangelisation.

Protestantism and South America The writer we have quoted says: "Protestantism, which means a temporal crystallisation of the spirit of Reform, is a product of the historical circumstances through which the Anglo-Saxon peoples passed in the sixteenth and seventeenth centuries. To copy slavishly Anglo-Saxon religious institutions would be as great a mistake as it was to try to copy their political institutions." This is one of many statements that are continually being made. What is the spirit of Reform—is it the eternal Christ Spirit as revealed in the New Testament and working in His Church? If it be this, it is never temporarily crystallised, and those who accept the Reformation teaching do so on account of its timeless expression of the Spirit of Christ. We are certain that in the accidental accompaniments of Church life every nation will give expression to its individuality in a way that will be characteristic of itself, but it will be possible for a Christian, whether he comes from England or North America, to feel quite at home in the worship of any Christian people whose language he understands and can follow in its faithfulness to New Testament traditions. A great deal of loose writing has lately been flooding some Missionary literature in an effort to prove that the Reformation must be revised, and we must return either to Mediævalism or a Modernism which knows not the miraculous or the supernatural. Such conceptions of Christianity will not advance the Kingdom of God, and must be shown to be untrue to the New Testament. Only Evangelical Christianity—the Christianity of Christ and the Gospel—has any hope of a permanent future in Native Churches.

The Future of Humanity Mr. J. H. Oldham has said that the progress of the application of science to human industries makes it plain that civilisation would disappear in fire and smoke unless men could learn to live together in peace and unity. He had his eyes on the industrialised East as well as on the West. Unless some power greater than merely human strength can gain possession of the hearts and minds of men there will undoubtedly be a catastrophe compared with which the cataclysm caused by the Great War will appear trifling. Christianity alone can bring this saving health to mankind and home, and foreign Missionary enterprise must combine to evangelise mankind. A Russian has said that the Orthodox Church has thought and is thinking of the penetration of the whole life by the Church, the building up of a complete Christian culture on the foundation of love and liberty. That may be so, but Bolshevism reigns supreme, and Russian Christianity has proved itself unequal to the task set before it. So much outward ceremony, so much dreaming, and so little real permanent hold on Christ. If the Church in the Mission Field aim chiefly at penetration by influence, instead of conversion of individuals, there will be nothing to withstand the Pagan influences that are at work. The triumphs of the Primitive Church were won not by these ideals, but by the teaching of the Cross. That will save our civilisation, as it saved and transformed the civilisation of the Roman Empire.

Marshal Feng Marshal Feng is a great Chinese General who has been a leading Christian in his native land. He has been unsparingly attacked for his recent action, and it is plain to readers of these attacks that some of their writers are anxious to have a sly hit at Christian Missions. Mr. D. E. Hoste, one of the "Cambridge Seven," knows Marshal Feng, and in China he had many opportunities of judging his actions. He writes, "I am convinced that Marshal Feng is a sincere Christian of high character, but I do not base my estimate of his action

upon this. I do point to the incontrovertible fact that his past record is that of a public man who has consistently set an example of self-denying devotion to the public interest within the limits of his power and authority." "In closing this letter I must again repeat that for my own part my mature considered judgment is that Marshal Feng acted rightly in leaving Marshal Wu, thereby averting great evils from his country." We are content to trust the opinion of Mr. Hoste, who knows China and the Marshal, and are indeed glad to know that the man who braved so much for Christ was bold enough to do his duty at a trying time. We know nothing of the intricacies of Chinese politics. Mr. Hoste knows them, and has given his opinion.

The Week of Prayer After many days, from all parts of the world, letters arrive informing us of the blessings attending the observance of the Week of Prayer. With a commendable compassion for our ignorance, and without regard to their imperfect English, correspondents send cheering news. Among a number which lie before us we quote a few. Here is a Mauritius letter: "The Church was full of people, members and strangers. The prayers were really edifying. Everybody seemed to join in with heart and soul." From the Sandwich Islands we hear, "The week prayer meeting is very good, and the people who come in these meetings is one hundred and twenty." From Nigeria we hear, "The work here is very new; the attendances numbered twenty-one. Such meetings are very helpful in raising above the parochial, and in giving the younger people a wider outlook." In this way we all bow before the throne of God, and receive a vision of the oneness of Christ's people throughout the world. No prayer movement has ever had such a wide range of operations, and every year its observance becomes more extensive.

Armenia We are convinced that future generations will write down the attitude of the Christian world to the Armenian state as a dreadful neglect of duty. The Treaty of Lausanne tolled the death knell of the Armenian nation as it took from them the rights they possessed before the war. "Their present plight is worse than when they were under Sultan Abdul Hamed, and surely this is a reproach to the powers who failed to fulfil their solemn promises made, when we wanted the help of Armenia, and now signed away." The only help that can now be given is rescue work—saving individual Armenians from the tender mercies of the Turks. The whole story is a tragedy of disgrace, as far as the great Christian Powers are concerned. Their internal jealousies enabled the Turk to triumph, and to regain authority that everyone believed he had lost. Some day Christendom will have to pay for its desertion of these poor people. The least it can do now is to help to settle in other lands the remnant of an historic Christian people.

Czechoslovak Protestantism In Czechoslovakia the Protestant Communities, nine in number, have determined to form a united Protestant front. They are arranging a Federation which will enable them to defend in common their religious and cultural liberties, and the rights of their people. The sooner this is accomplished the better for Evangelical Christianity which has grown beyond the hopes of those who after the war watched the early movements. Unless the Nine Churches stand together it is very easy to conceive of political changes that will make it hard for them to expand and develop. Constitutions are only of value in so far as they are worked in a right spirit, and as long as men believe that religious liberty is of little value and hostile to their plans, they will overthrow any constitutional obstacles that block their way. The "World's Evangelical Alliance" has a Branch in this land, and some of the leading men of the Protestant Community gladly recognise its spirit and work for Christian union.

The Czechoslovak Church It is not easy for us at a distance with imperfect information to form definite opinions of this Church. In some respects it is similar to the Anglo-Catholic movement in this country, but in others it represents a spirit of Modernism associated with that word in the Roman Church. "The Czechoslovak Church has retained seven Sacraments but has given them a new content in the spirit of pantheistic rationalism. It has Czechicised the Roman Catholic mass, but it has replaced the doctrine of Transubstantiation by that of the Real Presence: in the

culminating part of the Mass no miracle is performed of the transformation of the Bread and Wine into the Body and Blood of Christ, but the works of Christ are involved in the Real presence. The doctrine of the Czechoslovak Church is far from being clear; theistic ideas are intermingled with ideas that are outside Christianity; it is impossible to say at present in which direction as regards dogmas the Czechoslovak Church will develop in the future." Three Bishops have lately been elected and set apart by the laying on of hands.

"A Well-Spent Journey" A niece of Sir Andrew Wingate has made a great missionary journey from Shrinagar to Kashgar. Between these two towns lie the Himalayas, and a wild rough country with passes varying from 9,000 to 17,900 feet high. Endurance, power of living on little and whatever may be obtainable, and a resolute will can alone carry any person through a journey of this character. And it has been carried through by a woman who writes the story of her adventures with an appreciation of nature and a good humour that make it charming reading. But Miss Wingate was not out for adventure. She is attached to the Central Asia Mission, and wished to join hands with the Swedish Mission in Turkestan. She says, "We rode just under 60 miles that day, arriving at Poshtar soon after 7 p.m., but it was worth it to get to Yarkand next day, and be met by all the Christians five miles from the city, and all the orphanage babes; and to be able to have a real Sunday and Communion Service next day. At Communion one feels somehow nearer than at any other time to those who remember the Lord's death. It is difficult to explain this, but it is one of the things that is more real to me than almost anything else in life."

A Contracting World With Missionary expansion the world grows smaller. The room for pioneers is to-day not great, but the openings are incalculably greater than any one could have imagined twenty years ago. To think of Chinese Turkestan with centres of Missionary work would have seemed an impossible dream to any but the most hopeful in the Nineteenth Century. Not only men but women workers are there to-day, and as we followed Miss Wingate through her journeyings across the eternal snow, and imagined as far as we could the experiences she had, we began to appreciate the hardships of which she makes so little, and to realise that, constrained by the love of Christ, she and her friends persevered until they reached their objective. We now see the beginning of a movement that must grow into great things. "Asking your prayers that I may know how best to work for the Lord among these people" are the concluding words of this letter addressed primarily to her own family circle.

Christian Union in India Little by little, sometimes by great strides forward, Christian Union in the Mission Field is becoming a reality. Western India had Congregationalists and Presbyterians working in neighbourly fashion, and a growing desire for union has been springing up. Obstacles arose, and very rightly the central doctrinal position had to be surveyed. There were fears that the vague phrase substance of doctrine accepted might lead to difficulties in the future. The Congregationalists agreed to adopt the existing Presbyterian Confession, and in this manner the great difficulty was overcome, and the union of the two Churches became a reality. The General Assembly of the United Church in India (North) has been formed, and this means the much more efficient employment of living agents in addition to a deepened sense of brotherhood. We are told that in Bombay hundreds are drifting from the Church on account of its inability to make use of its opportunities through internal divisions. When this is the case the call for Union is imperatively pressing. May God bless the Church that so boldly faces its problems.

Books Worth Reading.

MYSTICISM AND CATHOLICISM. By Hugh E. M. Stutfield. (T. Fisher Unwin. 12s. 6d.)

When we laid down this book we were forcibly reminded of a work now forgotten with which Mr. Stutfield is evidently unacquainted. The late Solomon Reinach wrote "Orpheus," and in many respects the attitude taken is similar to that of Mr. Stutfield, with a difference. For Reinach, Voltaire was the prophet who had done most to establish a rational conception of life, thought and religion, whereas Mr. Stutfield is an eclectic thinker, and looks more humbly at the greatness of the problems suggested to modern man. The new teaching reinforces that of the Eastern sages by telling us that we really know very little, and that the less we pretend to know the more we are likely to learn. We wish that he had always adopted this attitude, for on a good many questions he has given expression to definite views which are by no means universally accepted by those who know the little that can be known on the subject. We note that he is convinced St. John did not write the Fourth Gospel—well, many agree with him, but others equally well informed disagree. He holds that Athanasius wrote the Creed that bears his name—well, we do not think that this is accepted by any competent historical scholar, for the document itself proves that it was written after the death of the Saint. As a general criticism of the book we should say that its author thinks because he has discovered something similar to Christian doctrine before Christ, then it must have been either borrowed by Christianity or else result from the natural working of the human mind. Neither conclusion is necessary. Foregleams of the full-orbed message of Christ are to be found scattered all over the world, mingled with so much darkness that their light shines by contrast. In Christ alone we find the constellation shining, not as detached portions, but as part of a central sun that makes faint the brightest light that comes from others. A great deal of the destructive criticism of Christian Origins falls to the ground when this fact is grasped.

No one reading the book can fail to be impressed by the sad exposure of the evils of mysticism as seen in the Roman Church. The whole story is one that saddens and constrains us to wonder how that or any Church could possibly have tolerated the developments that led to such glaring moral excesses. The reading is painful and pitiful, and carries a warning to a certain type of mind that is not unknown to Protestantism, which finds a pleasure and no profit in similar indulgences. His criticisms of Anglo-Catholicism are at once shrewd and homely, "What after all is Anglo-Catholicism but the sham of a sham, a weakly imitation of an alien model, a thing wholly at variance with our national genius and temperament." We believe that this is broadly true, and are convinced that before many years Anglo-Catholicism will wane before the vigorous presentation of New Testament Christianity. We wish that Mr. Stutfield had as keen an eye for some aspects of truth as he has for the display of untruth. Wherever men have had to propagate any teaching, their activities have been accompanied by human weaknesses, and the Church of the age of the early councils was composed of human beings, and we do not expect perfection from them. That does not, however, depreciate their best work, that has been accepted by all Christendom ever since as the best expression of the truth revealed by God in Jesus Christ our Lord. The Logos doctrine and the Nicene teaching on the Person of Christ are something more than the inventions of men. They are based on the facts of the life, teaching and Person of Our Lord. We know no reason why we should esteem them less highly after reading Mr. Stutfield's remarks upon them.

SCIENCE AND CREATION: The Christian Interpretation by the Most Rev. C. F. D'Arcy, D.D., Archbishop of Armagh. (Longmans. 3s. 6d.)

Dr. D'Arcy is known as one of the ablest of contemporary philosophical writers as well as a theologian of the highest eminence. He is competent to give a reasoned opinion on the great problems that fascinate and attract thinkers, for the profundity of his thought is only equalled by the lucidity of its expression. In "Science and Creation" he

reviews present-day conceptions of Nature, Life and the Relation of God to the World and the Individual. He accepts the main doctrine of Evolution, "No natural selection can account for the whole vast evolution of creation. It cannot account for the vast inorganic evolution which preceded the advent of life, nor can it account for the emergence of those variations in living forms which give it opportunity. Natural selection is a sifting process and a fixing process. It is nothing more. All that is really creative must be pre-supposed before its process begins." "The one principle which can truly illuminate the darkness is that of a Supreme Universal Intelligence permeating and controlling the course of evolution—an intelligence compared with which our greatest minds are as nothing." "Let me add that it is no argument against this conclusion that, so far as it has gone, science has more and more demonstrated the existence of mechanical and chemical machinery by which vital processes are carried out; because it is the essential mark of intelligence in dealing with the material world to reduce its operations to mechanism. Mechanism in human hands is the very mark and token of the victory of mind over matter. It is singular that it should be regarded otherwise in natural operations. If it be true that all the processes of the body can be described in terms of mechanism, the correct inference is that conscious intelligence is the only possible explanation." We have quoted these sentences as the best means of obtaining an insight into the thought and the style of the Archbishop.

In dealing with "God and the World," he shows that God is not only transcendent but also immanent. He rightly separates himself from some of the associations of immanence which, in the minds of some, leads to a species of pantheism. He finds in the stability of Nature a proof of the trustworthiness of the creative Power which Nature manifests. Discussing the human eye, he quotes the fact that the human eye has been made by a process which cannot be accounted for by natural selection. If we remember rightly, it was Helmholtz who remarked that as an optical instrument it has every fault, but as an eye it has every quality required for the work it has to do. Beauty is a proof that the useful only is not contemplated in the works of Nature. As another great Irish thinker has said, "It is no longer the doctrine of natural selection which is offered in explanation here." The Survival of the Fittest has become the Survival of the Fittest to please. We cannot deal with his final and most suggestive chapter on "God and the Individual," as we wish to quote his remarkable closing words, "My aim throughout these lectures has been to bring into clear light the reasons for the profound conviction which possesses me that the modern scientific way of viewing the history of the world, instead of creating difficulties for Christian thought, not only gets rid of problems which were found insoluble by the theologians of the past, but affords fresh reason for the essential doctrines of the Christian faith. Above all, it seems to me that the fundamental conceptions of Christianity—God as at once Sole Creator and Eternal Love—are consonant with the underlying principles involved in the scientific revelation of the creative process." Truly a remarkable book, written by a man of strong faith whose acquaintance with present-day scientific conceptions is as broad and accurate as his philosophical and theological position is unquestioned. We trust that "Science and Creation" will be read and re-read by many thousands of seekers after truth.

World's Evangelical Alliance (British Organisation)

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